A

PROSE ENGLISH TRANSLATION

OF

MAHANIRVANA TANTRAM.

EDITED AND PUBLISHED BY

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PREFACE.

THE Mahanirvan Tantram is the most important of all the Tantras that are to be found now. It consists of two parts. The Text of the first portion only has been published in Bengal. The second part, a reference of which is to be met with in the first, is not to be found any where. I made many attempts to find it out but all to no purpose. Sometime before an information reached me that the Text of the second part was available in the temple of Kamakhya in Assam. I tried to have a look at it through some of my friends and on enquiry it was found that the text there is nothing but a version of the first part that we have translated.

To readers who are not well acquainted with Sanskrit this English version, we hope, will not be an unwelcome guest. This will give them an insight into one department of Sanskrit literature which is very popular in Bengal. The cardinal teaching of this great work is the worship of one True God, which the author, despite many mystical and superficially technical passages, advocates in every page of the book. The style is charming and in many passages, true poetic touch is to be seen.

I have tried my best to translate the work as much literally as is possible making the sense clear. The duty of the translator is to interpret clearly and distinctly the ideas and thoughts of the original author. How far I have succeeded in this depends upon the judgment of my readers. I have given copious foot-notes to make the obscure passages clear. In the introduction I have attempted to give a short digest of Tantrik teachings. It will help the readers in understanding the original work. For this purpose, I have

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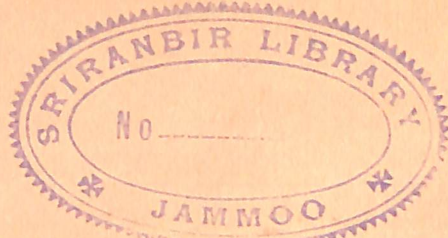
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INTRODUCTION.

THE literature of Tantras is not so universally popular and authoritative as is that class of sacred writings of the Hindus which pass under the appellation of the Puranas. Its reputation has not travelled far and wide for none amongst the Western scholars has paid any attention to this department of Sanskrit Literature. What to speak of foreign countries its name is not even held in very much reverence in any other Province of India than Bengal. Many Indian scholars of repute are of opinion that the Tantras are purely the production of the soil of Bengal. The peculiar practices and rites of the followers of Tantrik religion which superficially appear abhorrent and disreputable, have stood much in the way of the spread of its reputation and name. No form of religion has escaped the hands of corruption and superstition and that has also been the case with Tantrik religion. But to consider impartially it yields in merit and excellence to no other department of ancient Hindu thought.

In Sanskrit literature we meet with two classes of Tantras, Hindu Tantras and Bouddha Tantras. As is the case with Puranas Tantras consist of dialogues relating to the worship of God and other theological topics. In the former class of compositions Siva describes various religious topics to his consort Pārvati and in the latter Buddha describes them to his followers. It is with the former we have particularly to do.

The Scriptural works of the Hindus of which Siva is the author are divided into three classes namely *Agama*, *Yamala* and *Tantra*. Their characteristics are thus described in *Vàrâhi Tantra* :—

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सृष्टिश्च प्रलयश्चैव देवतानां यथार्च्चनम् ।
साधनञ्चैव सर्व्वेषां पुरश्चरणमेव च ॥
षट्कर्म्मसाधनञ्चैव ध्यानयोगश्चतुर्व्विधः ।
सप्तभिर्लक्षणैर्युक्तमागमं तद्विदुर्बुधाः ॥

The learned describe Agamas as works consisting of the seven characteristics, namely accounts of creation, dissolution, the worship of the deities, other religious rites, initiatory rite, the practice of six Tantrik works and four-fold forms of contemplation :—

सर्गश्च प्रतिसर्गश्च मन्त्रनिर्णय एव च ।
देवतानां संस्थानं तीर्थानाञ्चैव वर्णनम् ॥
तथैवाश्रमधर्म्मश्च विप्रसंस्थानमेव च ।
संस्थानञ्चैव भूतानां यन्त्राणाञ्चैव निर्णयः ॥
उत्पत्तिविबुधानाञ्च तरूणां कल्पसञ्चितम् ।
संस्थानं ज्योतिषञ्चैव पुराणाख्यानमेव च ॥
कोषस्य कथनञ्चैव व्रतानां परिभाषणम् ।
शौचशौचस्य चाख्यानं नरकानाञ्च वर्णनम् ॥
हरचक्रस्य चाख्यानं स्त्रीपुंसोश्चैव लक्षणम् ।
राजधर्म्मो दानधर्म्मो युगधर्म्मस्तथैव च ॥
व्यवहारः कथ्यते च तथा चाध्यात्मवर्णनम् ।
इत्यादि लक्षणैर्युक्तं तन्त्रमित्यभिधीयते ॥

Accounts of creation, dissolution, the abode of the deities, pilgrimages, the duties of four Ashramas, the habitation of the Brahmanas, the habitations of ghosts &c., description of instruments, origin of the celestials, the origin of trees, description of ages, planets and stars, the stories of Puranas, description of treasures, vows, what is pure and what is impure, marks of men and women, duties of kings, how gifts should he made, marks of the age, conduct and many other spiritual topics constitute the characteristics of Tantra :—

सृष्टिश्च ज्योतिषाख्यानं नित्यकृत्यप्रदीपनम् ।
क्रमसूत्रं वर्णभेदो जातिभेदस्तथैव च ।
युगधर्म्मश्च संख्यातो यामलस्याष्टलक्षणम् ॥

The account of creation planets, stars, daily rites, evolution, Sutras, the distinction of colour and caste and the duties of the age—these eight are the characteristics of Yāmala.

Besides these three classes of writings there is another which claims Siva as its promulgator namely *Dámara*. All these four groups of religious works pass under the general name of Tantra and are held in much reverence by the followers of Tantrik religion. From the description given above it is evident that Tantras resemble the Puranas both as regards the subject matter and form except that descriptions of many royal houses and mythological heroes occur in abundance in the latter. But the object of both the classes of writings is same. They are merely the popular expositions of the metaphysics, philosophy, and theology of the Vedas. The only difference between them is that Tantras are of a more recent date and consist of innumerable rituals and ceremonials, recently brought into vogue, the counter parts of which are not to be met with in the Puranas. The object with which the Tantras were promulgated by their divine author is elearly set forth in the following slokas of *Mahánirvána Tantra* :—

कलिकल्मषदीनानां द्विजातिनां सुरेश्वरि ।
मेध्यामेधाविचाराणां न शुद्धिः श्रौतकर्म्मणा ॥
न संहिताद्यैः स्मृतिभिरिष्टसिद्धिर्नृणां भवेत् ।
सत्यं सत्यं पुनः सत्यं सत्यं मयोच्यते ॥
विना आगममार्गेन कलौ नास्ति गति प्रिये ।
श्रुतिस्मृतिपुराणादौ मयैवोक्तं पुरा शिवे ।
आगमोक्तविधानेन कलौ देवानयजेत् सुधीः ॥

The twice-born, vitiated by the impurities of Kali, will not make any distinction between what is holy and unholy. So they will not acquire salvation through works laid down in the Vedas. Under these circumstances Srmitis and Samhitas will not lead to the well-being of mankind. I tell you truly, O dear, there is no other road in Kali but Agama. I have described in the Vedas, Smritis and Puranas that in the Kali-Yuga the worshippers will worship the deities through Tantrik rites.

The above extract clearly shows that the Tantra is an easy commentary of the higher truths of the Vedanta intended for the less learned, less spiritually bent and busy people of the Kali Yuga. For the salvation of the mankind the divine Sadāsiva promulgated the Tantras in this age, as an easy pass-port into the higher and sublimer truths of religion. Siva elsewhere in the same work says:—

निर्वीर्य्याः श्रौतजातीया विषहीनोरगा इव ।
सत्यादौ सफला आसन् कलौ ते मृतका इव ॥
पाञ्चालिका यथा भित्तौ सर्व्वेन्द्रियसमन्विताः ।
असुरशक्ताः कार्य्येषु तथान्ये मन्त्रराशयः ॥
अन्यमन्त्रैः कृतं कर्म्मबन्ध्यास्त्रीसङ्गमो यथा ।
न तत्र फलसिद्धिस्यात् श्रम एव केवलम् ॥
कलावन्योदितैर्मार्गैः सिद्धिमिच्छति यो नरः ।
तृषितो जाह्नवीतीरे कूपं खनति दुर्म्मतिः ॥
कलौ तन्त्रोदिताः मन्त्राः सिद्धास्तूर्णफलप्रदाः ।
शस्ता कर्म्मसु सर्व्वेषु जपयज्ञक्रियादिषु ॥

Now the Vadic works have become powerless like serpents divested of venom. Those mantras bore fruits in Satya, Tretā and Dwāpara Yugas. Now they are dead letters. As a figure, painted on a wall, cannot perform any action although with senses, so other mantras are actionless in Kali. As a

barren woman gives birth to no issue, so any action, performed with the help of these mantras, yields no fruit. It is only an idle labour. He, who wishes to accomplish his object in Kali through ordinances laid down in other Scriptures, is foolish ; stricken with thirst he digs a well on the bank of the Ganges. In this Yuga, mantras laid down in Tantras yield speedy fruits.

From the above extract it is clear that the Tantras are purely the production of the Kali Yuga and intended for the religious culture of the short-lived people of this age.

The Tantras have always been described as *Gupta Vidyâ* or mystic learning. It is written in *Kulárnava* Tantra that one can give away his riches, his wife and even his own life, but he should not disclose this science to others. This remark is perhaps meant as a safe-guard against vouchsafing instructions to other people. For in Mahanirvān-tantram we find it clearly set forth that a preceptor can communicate his mantras to worthy disciples. It is further more said there that any person of any caste without any restriction whatsoever can receive this mantra if his mind is fully prepared to receive the same. It is necessary that a person should be religiously bent and earnest before any preceptor initiates him into any form of faith or religious instruction. The same condition holds good not only in the case of Tantrik instructions, but in every form of religious instruction and learning. It is the zealous earnestness of the student that helps him to appreciate properly the subject that is communicated to him.

Tantrik works are innumerable in number, but many of them have been lost. In *Agama Tattwavilása* the following Tantrik works have been mentioned :—

(1) Swatantra Tantra, (2) Phetkāri Tantra, (3) Uttara Tantra, (4) Neela Tantra, (5) Veera Tantra, (6) Kumāri Tantra, (7) Kāli Tantra, (8) Nārāyani Tantra, (9) Tārini Tantra, (10) Vālā Tantra, (11) Samayāchār Tantra, (12)

Bhairava Tantra, (13) Bhairavi Tantra, (14) Tripura Tantra, (15) Vāmakeshwar Tantra, (16) Kukkuteshwar Tantra, (17) Matrikā Tantra, (18) Sanatkumār Tantra, (19) Vishudheswar Tantra, (20) Sanmohun Tantra, (21) Goutamiya Tantra, (22) Vrihat Goutamiya Tantra, (23) Bhutabhairava Tantra, (24) Chāmundā Tantra, (25) Pingala Tantra, (26) Bārāhi Tantra, (27) Mundamālā Tantra, (28) Yogini Tantra, (29) Mālinivijaya Tantra, (30) Swachhandabhairav, (31) Mahātantra, (32) Shaktitantra, (33) Chintāmani Tantra, (34) Unmattabhairava Tantra, (35) Trailokyasāra Tantra, (36) Vishwasāra Tantra, (37) Tantrāmrita, (38) Mahāphetkāri Tantra, (39) Vāraviya Tantra, (40) Todalatantra, (41) Mālinitantra, (42) Lalita Tantra; (43) Trishakti Tantra. (44) Rāja Rājeshwari Tantra, (45) Mahāmohaswarottara Tantra, (46 Gavāksha Tantra, (47) Gāndharva Tantra,(48) Trailokyamohana Tantra, (49) Hansapārameshwara, (50) Hansamāheswar, (51) Kāmadhenu Tantra, (52) Varnavilāsa Tantra, (53) Māyātantra, (54) Mantrarāja, (55) Kuvjikā Tantra, (56) Vijnānalatika, (57) Lingāgama, (58) Kālottara, (59) Brahmajāmala, (60) Adijāmala, (61) Rudrajāmala, (62) Vrihatjāmala, (63) Siddhajāmala, (64) Kalpasutra.

Besides these eighty-three other Tantrik works have been mentioned there. These are (1) Matsasukta, (2) Kulasukta, (3) Kāmarāja, (4) Shivāgama, (5) Uddisha, (6) Kutoddisha, (7) Veerabhadroddisha, (8) Bhutadāmara, (9) Dāmara, (10) Yakshadāmara, (11) Kulasarvaswa, (12) Kālikākulasarvaswa, (13) Kalachudamani, (14) Divya, (15) Kalasāra, (16) Kulārnava, (17) Kulāmrita, (18) Kulāvali, (19) Kālikulārnava, (20) Kulaprakāsha, (21) Vashishtha, (22) Siddhasāraswata, (23) Yoginihridaya, (24) Kālihridaya, (25) Mātrikārnava, (26) Yoginijālakuraka, (27) Lakshmikulārnava, (28) Tārārnava, (29) Chandrapitha, (30) Merutantra, (31) Chatusati, (32) Tattwabodha, (33) Mahogra, (34) Swacchandasārasangraha, (35) Tārāpradipa, (36) Sangkshetachandrodaya, (37) Shattringshatattwaka, (38) Lakshyanirnaya, (39) Tripurārnava, (40) Vishnudar-

mottara, (41) Mantradarpana, (42) Vaishnavâmrita, (43) Manasollāsa, (44) Pujāpradipa, (45) Bhaktimanjari (46) Bhuvaneshwari, (47) Pārijata, (48) Prayogasāra, (49) Kāmaratna, (50) Kriyāsāra, (51) Agamadipikā, (52) Bhāvachudāmani, (53) Tantrachudāmani, (54) Vrihatshrikrama (55) Shrikrama, (56) Siddhāntasekhara, (57) Ganeshavimarshini, (58) Mantramuktâvali, (59) Tattwakoumudi, (60) Tantrakoumudi, (61) Mantratantraprakāsha, (62) Rāmārchanachandrikā, (63) Shāradātilaka, (64) Jnānārnava, (65) Sārasamucchaya, (66) Kalpadruma, (67) Jnānamālā, (68) Purascharanachandrikā, (69) Agamottara, (70) Tattwasāgara, (71) Sārasangraha, (72) Devaprakāshini, (73) Tantrārnava, (74) Kramadipikā (75) Tārārahasya, (76) Shyāmārahasya, (77) Tantraratna (78) Tantrapradipa, (79) Tārāvilasa, (80) Vishwamātrikā, (81) Prapanchasāra, (82) Tantrasāra, (83) Ratnāvali.

Besides a number of other Tantrik works have been mentioned there.

The following table occurs on Vārāhi Tantra :—

	Name.			Number of Slokas.
1.	Muktaka	...	...	6050
2.	Shāradā	...	...	16025
3.	Prapancha I.	...	...	12300
4.	Do. II.	...	...	60270
5.	Do. III.	...	...	5310
6.	Kapila	...	...	6080
7.	Yoga	...	...	133311
8.	Kalpa	...	...	5090
9.	Kapinjala	...	...	280120
10.	Amritashuddhi	...	...	5005
11.	Veerāgama	...	...	6606
12.	Siddhasamvarana	...	...	5006
13.	Yogadāmara	...	...	23533
14.	Shivadāmara	...	...	11007
15.	Durgādāmara	...	...	11503

16.	Sāraswata	...	...	9905
17.	Brahmadāmara	...	...	7105
18.	Gandharvadāmara	...	...	60060
19.	Adiyāmala	...	...	35300
20.	Brahmayāmala	...	...	22100
21.	Vishnuyāmala	...	...	24020
22.	Rudrayāmala	...	...	64065
23.	Ganeshayāmala	...	...	10323
24.	Adityayāmala	...	...	12000
25.	Nilapatākā	...	...	5000
26.	Yogārnava	...	...	8307
27.	Māyātantra	...	...	11000
28.	Dakshināmurti	...	...	5550
29.	Kalikā	...	...	11013
30.	Kameshwaritantra	...	...	3000
31.	Tantrarāja	...	...	9090
32.	Haragouritantra I.	...	...	22020
33.	Do. II.	...	...	12000
34.	Tantranirnaya	...	...	28
35.	Kuvjikātantra I.	...	...	10007
36.	Do. II.	...	...	6000
37.	Do. III.	...	...	3000
38.	Kātāyanitantra	...	...	24200
39.	Pratyangiratantra	...	...	8800
40.	Mahālakshmitantra	...	...	5505
41.	Devitantra	...	...	12000
42.	Tripurārnava	...	...	8806
43.	Saraswatitantra	...	...	2205
44.	Adyātantra	...	...	22915
45.	Yoginitantra I.	...	...	22532
46.	Do. II.	...	...	6303
47.	Vārāhitantra	...	...	...
48.	Gavākshatantra	...	...	6525
49.	Nārāyanitantra	...	...	50203
50.	Mridanitantra I.	...	...	4490

51.	Mridanitantra II.	...	...	3000
52.	Do. III.	...	...	330
53.	Vamakeshwar	...	...	25
54.	Mritunjayatantra	...	...	13220

Besides these a number of minor Tantras have been mentioned in this work. Jaimini, Vasistha, Kapila, Nārada, Garga and other Rishis are the authors of these Upa-Tantras. It is difficult to ascertain accurately their number.

The Tantras we have mentioned before are all Hindu treatises on the subject. The Buddhas claim a number of similar works. They are called Bouddha Tantras. As Siva is the promulgator of the former so Buddha is said to be the author of the latter class. These are seventy-two in number of which the most important are Pramodamahāyuga, Paramārthasiva, Sādhanamālā, Sādhanasangraha, Tattwajnānasiddhi, Nāgārjuna, Yogapitha and Jnānodaya.

It is very difficult to ascertain the date of the composition of this class of literature. Tantra does not find room amongst the fourteen branches of literature mentioned in the old Smritis. Besides its name does not occur in any of the great Puranas which are the authoritative chronicles of the contemporaneous events and literary activities. It is therefore evident that it is not very ancient in origin. Because some of the Tantrik processes are seen in the Atharva Veda people may labour under the delusion that the fourth Veda is the original counterpart of the Tantras. But such is not the case ; for except a few Tantrik processes we do not meet with all other characteristic marks in the Atharva Veda. But we find the characteristics of Tantrik literature first of all in *Nrisinhatâpaniyopanishad* of the Atharva Veda. This Upanishad was also annotated by the great Sankara. Therefore it is beyond any shadow of doubt that this Upanishad must have been written before seventh century after the birth of Christ. Besides some of the Bouddha Tantras were translated into Thibetan language between the ninth and eleventh

centuries. Hindu Tantras are the models of these works and undoubtedly they must have been composed before. The natural inference is therefore that the Bouddha Tantras were composed before the seventh century A. D. and the Hindu Tantras were necessarily written long before that era.

Pouranik accounts, though they are a little far-fetched, support this statement. In the second chapter of the fourth Book of Srimadbhāgavatam, it is written that hearing of the vilification of Siva by Daksha and his followers Nandi imprecated a curse on them. As a retort Bhrigu said :—

भवव्रतधरा ये च ये च तान् सभनुव्रताः ।
पाषण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥
नष्टशौचा मूढ़धियो जटाभस्मास्थिधारिणः ।
विशन्तु शिवदीक्षायां यत्र दैवसुरासवम् ॥
ब्रह्मा च ब्राह्मणांश्चैव यद्यूयं परिनिन्दथ ।
सेतुं विधरणं पुंसामत पाषण्डमाश्रिताः ॥

May those who will observe vows in honor of Mahādeva and follow him pass by the name of *Pâshandas*. Wearing matted locks and ashes those men, shorn of pure conduct and gifted with blunted intellect, will worship Shiva in which wine is adorable like a celestial. You have vilified Brahma, Vedas, and Brahmanas the very honors of *Sastras* and therefore, I designate you as Pāshandas.

In Padma Purana, there is a chapter on the conduct of Pāshandas. Besides it is also seen in Vaishnava works of Bengal that Chaitanya, the great prophet of Nadia, used to designate the followers of the Tāntrik system of worship as Pāshandas. From these evidences and others of similar import it is clear that the Tāntrik form of faith was in vogue at the time when Srimadbhāgavatam and Padma Puranam were written. But many of the Tantrik works are of very modern origin as early as the fifteenth century, A. D. And

even some were written in the beginning of the English administration. In *Yogini Tantra* there is an account of the king Vishusinha the founder of the Kocha dynasty. In *Vishwasâra Tantra* there is an account of the birth of the great Vaishnava teacher Nityananda. The greatest of Tantras, Mahanirvana, the subject of our translation, is also of a very modern date. Some say that it was written by the spiritual guide of the illustrious religious reformer Raja Ram Mohun Roy. This statement is not perhaps correct. It is not so early as that. The statement however owes its origin to the fact that in this great work the worship of One True God has been advocated.

Some scholars of Deccan are of opinion that the great religious reformer Sankara was the founder of this system of worship. But they have not given any valid arguments in support of their statement. Tantra, as we have remarked before, is pre-eminently a product of the soil of Bengal. From the style of the Tantrik works now extant we can easily infer that they were all written by Bengali authors. The alphabets used in them were also Bengali as is evident from the accounts that occur in Baradā Tantra and Barnoddhār Tantra. In the eleventh century A.D. a Bengali religious teacher went to Thibet and preached Tantrik religion. It is probable that religious teachers went from Bengal and preached Tantrik faith in Nepal, Bhotan, China and other distant countries.

In Agama Prakasha, a book written in Gujrati, it is recorded that during the regeme of Hindu kings Bengalis went to Gujrat, Ahmedabed and other places and placed idols of Kāli there. And many Hindu kings and their ministers became their followers. The system of a spiritual guide communicating *mantra* to his disciples is purely an invention of the Tantrik worship. It was first introduced by Bengali Tantriks which was afterwards imitated by the other parts of India.

We will now give an account of the subject matter of

Tantras. Kulluka-Bhatta, the great commentator of Manu, considers Tantra as a *Sruti*. He says :—

वैदिकीतान्त्रिकीचैव द्विविधाः श्रुतिकीर्त्तिताः ।

There are two classes of Sruti Vedic and Tantrik. The literal meaning of the word *Sruti* is *what is heard* as contradistinguished from the other class of Sanskrit writings namely *Srmiti* or what is recollected. More popularly *Sruti* represents that class of literature as the Vedas which has been preserved through listening to the instructions of the spiritual guide. By some it is called an Agama. In *Adiyámala* Tantrik work it is written :—

आगतः शिववक्त्रेभ्यो गतोपि गिरिजालये ।
मग्नतस्य हृदम्भोजे तस्मादगम उच्यते ॥

O Durgā, it has emanated from Siva's mouth and has taken root at thy lotus heart : it is therefore called Agama.

Kulārnava has however very lucidly described the origin of the various classes of Scriptural works. He says

कृते श्रत्युक्त आचारस्त्रेतायां स्मृतिसम्भवः ।
द्वापरे तु पुराणोक्तं कलौ आगमकेवलम् ॥

In Krita people followed Sruti, in Tretā they followed Smriti, in Dwāpara they followed Purāna and in Kali they are to follow Agama. Thus we see that the Tantras are the only scriptural works which the people of Kali should follow.

For following Tantrik rituals the first and the most necessary ceremony is that of Dikshā or initiation or else no one is entitled to enter into the mysteries of this form of faith. The following slokas, describing the necessity of initiation, occur in Goutamiya Tantra :—

द्विजानामनुपनीतानां स्वधर्म्माध्ययनादिषु ।
यथाधिकारो नास्तीह सन्ध्योपासनकर्म्मसु ॥

तथाह्यदीक्षितानां मन्त्रतन्त्रार्च्चनादिषु ।
नाधिकारोऽस्त्यतः कुर्य्यादात्मानं शिवसंस्कृतम् ॥

Unless the Brahmanas wear the sacred thread they are not allowed to study the Vedas and recite prayers which constitute their legitimate functions. So a person, who is not initiated, is not allowed to receive and perform other Tantrik rites.

For being thus initiated a person requires a spiritual guide. Thus a *Guru* is the second essential in Tantrik worship. A qualified spiritual guide is thus described in Tantras. He must be self-controlled. His mind must be pure. He should be righteous and endued with spiritual powers. He must be a master of Tantrik lore and be able to maintain a good number of disciples. He should always be busily engaged with spiritual matters. A good spiritual guide is thus described in the leading Tantras :—

अज्ञानं तिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
नेत्रमुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

The purport of the sloka is :—I bow unto that spiritual guide, who with the rod of knowledge can restore the sight of the eye that has been blinded with the darkness of ignorance.

For receiving spiritual instructions in Tantra a disciple should be worthy of a spiritual guide and his accomplishments are thus described :—

He must be born in a good family, of a pure heart, manly, clever in studying the Vedas, intent on doing good to his parents, pious, well-read in theology, devoted to the service of his spiritual guide, expert in understanding the esoteric meaning of the Tantras, well-built, of a firm mind, and always working for the benefit of his after life. He must avoid useless and trivial works, always practise Tantrik rites, be a master of his passions, be shorn of idleness and pride.

He must show respect towards the sons and other relations of his spiritual guide.

According to the system of Tantra every man, even if he be endued with all these qualifications, is not entitled to act as a spiritual guide. It is written in Yogini Tantra :—

पितुर्मन्त्रं न गृह्णीयात्तथा मातामहस्य च ।
सोदरस्य कनिष्ठस्य वैरिपक्षाश्रितस्य च ॥

One should not receive mantra from his father, maternal grand-father, brother, one who is younger in age and his enemy.

Again he should not receive Mantras from

अन्धं खञ्जं तथा रुग्नं स्वल्पज्ञानयुतं पुनः ।
सामान्यकौलं वरदे वर्ज्जयेन्मतिमान् सदा ॥
उदासीनं विशेषेण वर्ज्जयेत् सिद्धिकामुकः ।
उदासीनमुखाद्दीक्षा वन्ध्यानारी यथा प्रिये ॥
अज्ञानाद् यदि वा मोहादुदासीनन्तु पामरः ।
अभिषिक्तो भवेद्देवि विघ्नस्तस्य पदे पदे ॥
सर्व्वं हि विफलं तस्य नरकं यान्ति चान्तिमे ।

One, who wishes to achieve accomplishment, must not accept a blind man, a lame man, a deseased man, him who is of limited knowledge as his spiritual guide. Initiation from one who is disassociated from the world is fruitless like a barren woman. If out of foolishness or ignorance one receives his initiation from an Udāsina, he meets with obstacles at every step. His every work becomes futile and he goes to hell in the end.

Again it is said in Ganesha Vimarshini Tantra :—

यतेर्दीक्षा पितुर्दीक्षा दीक्षा च वनवासिनः ।
विविक्ताश्रमिणो दीक्षा न सा कल्याणदायिका ॥

Initiation from an ascetic, from one's own father, from a

hermit and from one who has renounced the life of a householder is not auspicious.

Another restriction regarding initiation is seen in Rudra Yāmala :—

न पत्नीं दीक्षयेद्भर्त्ता न पिता दीक्षयेत्सुताम् ।
न पुत्रञ्च तथा भ्राता भ्रातरं न च दीक्षयेत् ॥
सिद्धमन्त्रो यदि पतिस्तदा पत्नीं स दीक्षयेत् ।
शक्तित्वेन वरारोहे न च सा पुत्रिका भवेत् ॥

A husband should not initiate his wife, a father should not initiate his son or daughter and a brother should not initiate his brothers. If however a husband be of succesful mantras he can initiate his wife for she is not considered so on account of his power.

In the similar way various restrictive texts are to be seen in various Tantras which clearly prove that in Tantrik form of religion one cannot receive his initiation from any body and every body. A worthy disciple should always find out for himself a competent spiritual guide. The Tantrik writers have also mentioned the countries, spiritual guides, hailing from which, are to be preferred by the disciples. The following slokas occur in Yāmala written by Vidyadharāchārya :—

मध्यदेशे कुरुक्षेत्रं लाटकोङ्कणसम्भवाः ।
अन्तर्व्वेदिप्रतिष्ठाना अवन्त्याश्च गुरूत्तमाः ॥
गौड़ाशाल्वोद्भवा सौरा मागधकेरलास्तथा ।
कोशलाश्च दशार्णाश्च गुरवः सप्तमध्यमाः ॥
कर्णाटनर्म्मदारेवाकच्छतीरोद्भवास्तथा ।
कलिङ्गाश्च काम्बलाश्च पम्बोजाश्च धमामताः ॥

Spiritual guides hailing from Kurukshetra, Lāta, Kangkana, Antarvedi, Pratishtāna and Avanti of central India are the most superior. Those hailing from Gonda, Shālwa,

Soura, Magadha, Kerala, Koshala, Dashārna—these seven places, are middling. Those living in Karnālá, on Narmada, Reva and Kachha, in Kalinga, Kamvala and Kamvoja are inferior.

With all these restrictions however regarding the selection of a spiritual guide there is none so whatsoever about the disciple if he is only possessed of the becoming accomplishments. Even a Sudra and a woman, who are excluded from spiritual rights in other theological works, are allowed in Tantra to receive initiation and *mantra* from a spiritual guide. It is written in the very beginning of Goutamiya Tantra :—

सर्व्ववर्णाधिकारश्च नारीणां योग्य एव च ।

People of all castes and even women are entitled to receive *mantras.* This passage throws a considerable light upon the liberal spirit that pervades the Tantrik system of worship.

The Tantrik teachers have also laid stress upon the particular day and hour fitted for receiving initiation. Astrology has played an important part upon the every day life of a Hindu and even now has been exercising its powerful influence. The proper time for initiation has thus been described in Neela Tantra :—

कृष्णपक्षस्य चाष्टम्यां शुभे लग्ने शुभेऽहनि ।
पूर्व्वभाद्रपदायुक्ते मित्रतारादिसंयुते ॥
अथवा ह्यनुराधायां रेवत्यां वा प्रशस्यते ।
जानीयाच्छोभनं कालं चन्द्रार्कग्रहणं प्रति ॥
ईषे मासि विशेषेण धर्म्मकामार्थसिद्धये ।
रोहिणीश्रवणार्द्रा च धनिष्ठा चोत्तरात्रयम् ।
पुष्याशतभिषा चैव दीक्षानक्षत्रमुच्यते ॥

On the eighth day of the dark fortnight of a month, on an auspicious day, and on an auspicious conjunction, in

Purvabhādrapada under the auspices of Anurādhā or Revati, during lunar ecclipse, in the month of Ashwin or Kartik, it is the best time to receive initiation ; the great Asthami is the most auspicious day for accomplishing religious profit, worldly profit and desire. Rohini, Sravanā, Ardrā, Dhanishthā, Uttarāshādā, Uttarabhādrapada, Uttaraphalguni, Pushyā and Shatabhisha are the most auspicious planets for receiving initiation.

There are various divisions of the followers of Tantrik faith according to their conduct. The following slokas occur in Kulārnava Tantra :—

सर्व्वेभ्यश्चोत्तमा वेदा वेदेभ्यो वैष्णवं महत् ।
वैष्णवादुत्तमं शैवं शैवाद्दक्षिणमुत्तमम् ॥
दक्षिणान्मुत्तमं वामं वामात्सिद्धान्तमुत्तमम् ।
सिद्धान्तादुत्तमं कौलं कौलात्परतरं नहि ॥

The Vedāchāras are the best of all. Superior to them are Vaishnavāchāras. Superior to them are Shaivācharās, Superior to them are Dakshinācharas. Superior to them are Bāmācharas. Superior to them are Siddhāntacharas and superior to them are Koulachāras. There is none superior to them.

These are all the classes of Tantrik worshippers. And all these classes have been severally defined in Tantras. Of all these classes, Dakshināchāras and Bāmācharas are the two most prominent. The former worship the goddess in pursuance of the rituals laid down in the Vedas and the latter according to ordinary Tāntrik practices. The former offer *Sattwik* offerings to the goddess. The latter offer meat, fish, &c. The Tantrik worshippers of Bengal are generally Bāmāchāras. They are designated so, as some, hold, because they act against Vedic rituals. The principal followers of Tantra, however, thus draw out the line of demarcation between these two divisions. The following

slokas in Bāmakeshwar Tantra clearly explain the distinction.

आचारो द्विविधो देवि वामदक्षिणभेदतः ।
जन्ममात्रं दक्षिणं हि अभिषेकेन वामकम् ॥

O goddess, the Tantriks are divided into two classes according to their conduct, namely Bāmāchar and Dakshināchar. They are Dakshināchar as soon as they are born and Bāmacharis as soon as they are initiated into the mysteries (of Tantras).

According to the followers of the Tantrik system of worship mental proclivities (Bhāva) of men are three-fold, namely Paçu Bhāva, or the tendency of a brute; Beera-Bhāva, or heroic tendency and Deva Bhāva or divine tendency. These mental proclivities have thus been described in Bāmakeswar Tantra.

जन्ममात्रं पशुभावं वर्षषोड़शकावधि ।
ततश्च वीरभावन्तु यावत्पञ्चाशतो भवेत् ॥
द्वितीयांशे वीरभावस्तृतीयोंऽदिव्यभावकः ।
एवं भावत्रयेणैव भावमैक्यं भवेत् प्रिये ॥
ऐक्यज्ञानं कुलाचारो येन देवमयो भवेत् ।
भावोहि मानसो धर्म्मो मनसैव सदाभ्यसेत् ॥

From the birth up to the sixteenth year one has Paçubhāva; in the second period of life up to the fifteenth year one has Beerabhāva—and afterwards Divyabhāva. These three Bhāvas are ultimately unified—which state of mind is called Kulāchāra. By this a man becomes god-like. These are mental proclivities; they should always be mentally cultivated. The best mental condition of a man however is when he becomes god-like. Such a person considers the entire universe, man or woman, as identical with the Divine Being. He bathes daily, makes charities, recites the name of the Deity at three periods of the day, puts on a clean cloth, has

a firm faith in the Vedas, in his spiritual guide and in the Deity. He considers a friend and foe in the same light, and never perpetrates a cruel deed.

Another ceremony which is also regarded essential by the Tantriks is *Abhisheka.* This is the highest stage of spiritual discipline amongst the followers of Tantrik system. This rite is two-fold namely *Pattâbhisheka* and *Purnâbhisheka.* A votary is said to have arrived at the latter stage when he has been duly instructed by his spiritual guide, understands the Tantrik language and hints and accordingly can perform prescribed rituals, and when he is not the least agitated by the practice of *Pancha* or five *Makârs.* The ceremony of the installation of a votary, after he has arrived at this stage, in the dignity of a preceptor is called *Pattâbhisheka.* This ceremony of Abhisheka and its characteristics have thus been described in Kulārnava Tantra :—

गुरूपदिष्टमार्गेन बोधं कुर्य्यात् विचक्षणः ।
पाशमुक्तक्षणात्क्लिष्य परानन्दमयो भवेत् ॥
बोधविद्या शिवः साक्षान्न पूर्णजन्मतां व्रजेत् ।
एषा तीव्रतरा दीक्षा भवबन्धविमोचिनी ॥
सजीवमीनयुक्तेन सुरया पूरितेन च ।
अयं सिद्धाभिषेकस्य आचार्य्यस्यास्य पार्व्वति ॥
पूर्णाभिषेकहीना ये स्मृताश्च कुलनायिके ।
सिद्धा पूर्णाभिषेकेन शिवसायुज्यमाप्नुयात् ।
तेन मुक्तिं व्रजन्तीति शाम्भवी वाक्यमब्रवीत् ॥

When an intelligent man, after being initiated and having travelled in the way pointed out by the spiritual guide, acquiries knowledge, he becomes freed from worldly trammels and miseries and is filled with great bliss. That intelligent man is Shiva himself. He is not born again. In this initiation in which fish and wine play an important

part a creature is released from worldly trammels. Consider him as dead who has not gone through Purnābhisheka. By this rite one attains to unification with Shiva and by this unification he secures emancipation.

Thus we see that the ultimate object of every worshipper is to secure emancipation and all the rituals and ceremonials are merely so many ladders or stepping stones. This emancipation, which is the *summum bonum* of spiritual exercises which a man undertakes, is acquired by him when he follows the instructions of his spiritual guide. Thus the ceremony of Abhisheka is the highest stage of the Tantrik system of worship. Various mantras are to be seen in Tantras regarding this religions rite. These mantras are generally invocations of various deities asking them to pour their blessings on the head of the votary. This ceremony however, we need not mention, is intended for the spiritual guide and not the disciple. It is absolutely necessary for him to go through this ceremony before he communicates Tantrik instructions to his disciples. Various forms have also been laid down in Tantras regarding this ceremony which it is useless to mention here.

Next we will give an account of the cardinal Tantrik doctrine. This is the great *Pancha makár* of the Tantriks. A follower or disciple is to practise these rites for gaining the highest object namely unification with Shiva or God which leads to emancipation. These rites are the initial disciplines which a worshipper must go through. The expression *Pancha makár* derives its name from the initial letters of five religious practices which form the very back-bone of the Tantrik system of worship. These are Madya (wine), Matsya, (fish) Mānsa (meat) Maithuna (co-habitation) and Mudrā (physical postures). With all these ingredients ready at hand the Tantrik worshippers are to sit in a circle which is technically called *chakra*. This Pancha *makâr* constitutes the very life of the Tantrik system, without the practice of

which they cannot achieve any spiritual end. It is very difficult to understand, without the help of a preceptor, the true meaning of this Tantrik practice.

The importance of these Tantrik practices has always been highly spoken of. It is said :—

मकारपञ्चकं देवि देवानामपि दुर्लभम् ।
मद्यैर्मांसैस्तथा मत्स्यै मुद्राभिर्मैथुनैरपि ।
स्त्रीभिः सार्द्धं महासाधुरर्च्चयेत् जगदम्बिका ॥

O goddess, even the gods cannot acquire *Pancha Makar*. With these five, namely, wine, meat, fish, woman and Mudrā or postures one should worship the goddess.

However abhorrent these rites may appear on the face of them there is no doubt that there a great esoteric meaning behind them. All these, wine, meat, fish and women are objects of temptation. If a worshipper can overcome this temptation, the road to eternal bliss is clear for him. It is not an easy affair for a man to have a youthful and beautiful damsel before him and worship her as a goddess without feeling the least lustful impulse within him. He is to take wine, after dedicating it to the goddess, not for the purpose of intoxication but for that of concentrating his mind on the object of his devotions. He is to take meat and fish, not because they are palatable dishes but because he must be in good health for performing religious rites. Thus we see that in Tantrik religion, a worshipper is to approach his God through diverse objects of pleasure. He is to relinquish his desire and self and convert the various pursuits of enjoyment into instruments of spiritual discipline.

Some Tantrik teachers regard *Panchamakâr* as the symbol of so many yogic processes. The secret meaning of this great Tantrik rite has thus been explained in the celebrated work Agamasāra. The author says :—

सोमधाराक्षरेद् यातु ब्रह्मरन्ध्रात् वरानने ।
पीत्वानन्दमयीं तां यः स एव मद्यसाधकः ॥

If a man drinks the nectarine stream that issues from the cavity of brain he is filled with joy. This is Madya or wine.

Again it is thus observed about Mānsa or meat :

माशब्दाद्रसना ज्ञेया तदंशान् रसना प्रिये ।
सदा यो भक्षयेद्देवि स एव मांससाधकः ॥

The purport of the sloka is :—The word *ma* means a tongue from which proceed words. One who always feeds on them is called a worshipper of *Mânsa*. This man is really a yogin who has controlled his speech. It is again said about Matsya or fish :

गङ्गायमुनयोर्मध्ये मत्स्यौ द्वौ चरतः सदा ।
तौ मत्स्यौ भक्षयेद् यस्तु स भवेन्मत्स्यसाधकः ॥

Two fishes are always moving about between the Ganges and Yamunā. He is the worshipper of fish who eats them up. Both the Ganges and Yamunā represent the two nerves, *Idâ* and *Pingalâ*. The two fishes represent respiration, drawn in and sent out. So the worshipper of fish means one who has suppressed his vital breaths. This practice, in the parlance of Yoga, is called Prānāyāma.

It is again mentioned about Mudrā :

सहस्रारे महापद्मे कर्णिका मुद्रिका चरेत् ।
आत्मा तत्रैव देवेशि केवलं पारदोपमः ॥
सूर्य्यकोटिप्रतीकाशं चन्द्रकोटिसुशीतलम् ।
अतीव कमनीयञ्च महाकुण्डलिनीयुतम् ।
यस्य ज्ञानोदयस्तत्र मुद्रासाधक उच्यते ॥

On the great lotus of a thousand petals situate on the head resides soul. Though it is like a million of suns in effulgence it is like so many moons in coolness ; one who acquires the

knowledge of this charming soul is the worshipper of Mudrā. The most important however of all these is the practice of Maithuna. It is thus observed about it :

मैथुनं परमतत्त्वं सृष्टिस्थित्यन्तकारणम् ।
मैथुनात् जायते सिद्धिब्रह्मज्ञानं सुदुर्लभम् ॥

The purport of this sloka is :—Co-habitation is at the root of creation, preservation and destruction. It is regarded as a great principle in scriptures. It achieves all ends and confers the most difficult knowledge of Brahma. The esoteric meaning of Maithuna, in the language of Yoga, is the recitation of the various attributes of God.

Thus from the esoteric explanation of *Panch makâr* given above it is evident that Tantrik rituals are not at all corrupt in spirit as they are supposed to be. Their object is very high and they are so my instruments of spiritual discipline.

In another Tantra the secret meaning of *Pancha makâr* is thus set forth :

मायामलादिशमनात् मोक्षमार्गनिरूपणात् ।
अष्टदुःखादिविरहान्मात्स्येति परिकीर्त्तितम् ॥
माङ्गल्यजननाद्देवि सम्बिदानन्ददानतः ।
सर्व्वदेवप्रियताच्चः मांस इत्यभिधीयते ॥
पञ्चमं देवि सर्व्वेषु मम प्राणप्रियं भवेत् ।
पञ्चमेन विना देवि चण्डीमन्त्रं कथं जपेत् ॥
यदि पञ्चमकारेषु भ्रान्तिश्चेत् कुरुते प्रिये ।
तस्य सिद्धिः कथं देवि चण्डीमन्त्रं कथं जपेत् ।
आनन्दं परमं ब्रह्म मकारान्तस्य सूचकाः ॥

Matysa or fish is that which washes away the dirt of attachment, lays down the route to Moksha or emancipation and destroys eight-fold miseries. *Mánsa* or meat is what produces auspiciousness and joy and is dear to the gods.

Pancha makâr is like my very life in all works. Without it no one can recite the mantra dedicated to Chandi, and so they cannot achieve success. Joy is the great Brahma and *Pancha makâr* expresses it.

It is again said :—

सुमनः सेवितत्वाच्च राजत्वात् सर्व्वदा प्रिये ।
आनन्दजननाद्देवि सुरेतिप्रतिकीर्त्तिता ॥
मुदं कुर्व्वन्ति देवानां मनांसि द्रावयन्ति च ।
तस्मान्मुद्रा इति ख्याता दर्शिता व्याकुलेश्वरी ॥

Very best men drink it. It is called Surā because it gives kingdom and produces joy. It gives delight to the gods and melts their minds. Even the great goddess is agitated at its view. Therefore it is named Mudrā.

The fruits of *Pancha Makâr* are thus described in Nirvana Tantra—

अष्टैश्वर्य्यं परं मोक्षं मद्यपानेन शैलजे ।
मांसभक्षणमात्रेण साक्षान्नारायणो भवेत् ॥
मत्स्यभक्षणमात्रेण कालीप्रत्यक्षतामियात् ।
मुद्रासेवनमात्रेण भूसुरो विष्णुरूपधृक् ॥
मैथुनेन महायोगी मम तुल्यो न संशयः ॥

By drinking Madya (wine) one acquires eight lordly powers and great emancipation. By taking Mānsa (meat) one sees Nārāyana himself. By taking fish one sees Kāli herself. By practising Mudrā one becomes like Vishnu in form. By Maithuna (co-habitation) one becomes like me (Siva). There is no doubt about it.

Like *Pancha makar*, Pancha Tattwa forms an essential component of the Tantrik form of worship. It is said ;—

पूजयेत् बहुयत्नेन पञ्चतत्त्वेन कौलिकः ।
एवं कृत्वा लभेत् सिद्धिं नान्यस्य दृष्टिगोचरे ॥

शैवे शाक्ते गाणपत्ये सौरचान्द्रे सुलोचने ।
तत्त्वज्ञानमिदं प्रोक्तं वैष्णवे शृणु यत्नतः ॥
गुरुतत्त्वं मन्त्रतत्त्वं मनस्तत्त्वं सुरेश्वरि ।
देवतत्त्वं ध्यानतत्त्वं पञ्चतत्त्वं वरानने ॥

A Koulik should with great care worship with five Tattwas. By this he will acquire spiritual consummation. Saivas, Shaktas, Gānapatyas, Vaishnavas and all other sects should have a knowledge of the five Tattwas—which are Guru Tattwa, Mantra Tattwa, Manas Tattwa, Deva Tattwa and Dhyāna Tattwa. Thus we see that Tattwa evidently means here the true essence. A worshipper should have a knowledge of the true essence of Mantras &c. The purport of the sloka is that a man must not blindly follow all these—he must understand every thing truly for himself.

The ceremony of *Shodhana* or purification is of vital importance in the rituals of *Pancha makār*. Without it the worship does not bear any fruits. A devotee must purify wine, meat, &c., before he dedicates them to the worship of the goddess. He is not allowed to partake of them unless he purifies them properly according to prescribed rituals and accompanied with prescribed Mantras. The necessity and object of this ceremony of purification have been clearly set forth in Kulārnava Tantra. It is written there :—"Imposed on by false knowledge many labour under the mistake that they may acquire piety by drinking wine &c. It is their mistake. If by drinking wine one could attain to spiritual consummation all drunkards would have done the same. If by taking meat one could have acquired piety then every man would have been pious. If by co-habiting with a woman one could have attained to emancipation it would have been easy for every body. Useless drinking is accompanied with all the evils described in the Vedas. It is a great sin. Even to smell such a wine is iniquity. Every sort of wine is to be avoided by the twice-born. Even if any one accidently

casts a look on wine he should look at the sun. If by accident he smells it he must practice Prāṇāyāma." From the above extracts it is evident that useless drinking is prohibited in Tantrik worship. The secret meaning of the ceremony of *Sodhana* is to use wine &c., for spiritual purposes, for bringing about concentration of mind as we have spoken above. We cannot offer any thing with an impure heart to the deity who is the object of our devotions. We must purify every thing and offer it without any self-ful desire whatsoever.

Another important ritual amongst the Tantriks is that of *Chakra*. It is only the spiritually advanced few who can follow it. It is a very mystic affair and is practised at dead of night. This *Chakra* is five-fold, namely, Veera, Rāja, Deva, Mahā and Paçu. And all these forms have been severally defined in Tantras. Of the first it is said :—

वीरचक्रं प्रवच्यामि येन सिद्धन्ति साधकाः ।
अनया पूजया देव देहसिद्धिः प्रजायते ॥
शक्तो यो न समग्रादि यत्प्रशस्तं निवेदयेत् ।
भूचराणां खेचराणां तत्तन्मांसः सुसाधय ॥
मुद्रा सर्व्वाणि धान्यानि युक्तानि परमेश्वरि ।
श्वेतपीतञ्च पुष्पानि रक्तानि च विशेषतः ॥
अष्टवीरञ्च षड् वीरं नववीरं तथा प्रिये ।
कल्पयेत् वीरपन्यिश्च यथा लब्धाश्च सुन्दरी ॥
वीरेभ्यो दच्चिणां दद्यात् आचार्य्याय विशेषतः ।
असंख्यपातकञ्चैव ब्रह्महत्यादिपातकम् ॥
नाशयेत् तत्चणाद्देवि वीरचक्रप्रभावतः ।
दच्चिणा विधिहीनञ्च तच्चक्रनिष्फलं भवेत् ॥

I shall now describe Veerachakra by which worshippers soon acquire spiritual consummation. In it a capable man

need not offer all but only the best articles. Meat of birds or beasts is most desirable. All sorts of corn, white, red and yellow flowers should be collected. One should fix in his mind one heroe. This is Beerachakra. Then offering presents to the preceptor the worshipper should make presents to the heroe imagined. By this ritual, all sins, even Brahmanicide are washed away. If a *chakra* is devoid of presents and ordinances it yeilds no fruit.

Again Rājachakra is thus described :—

चतुर्वर्णा कुमार्य्यश्च स्वरूपा सुमनोहरा ।
यामिनीयोगिनी चैव रजकीश्वपची तथा ॥
कैवर्त्तकसमुत्पन्ना पञ्चशक्तिरुदाहृता ।
एता प्रशस्ता सकला साधकेन नियोजिता ॥
अर्पयेत् मधुमद्यञ्च शुद्धिच्छागलसम्भवा ।
धर्म्मार्थकाममोक्षार्थं राजचक्रं विधीयते ।
षष्ठिवर्षसहस्राणि देवलोके महीयते ॥

Five beautiful and most charming maidens—of five castes as Yāmini, Yogini, washerwoman, Chandāla and Kaivarta, should be engaged. The worshipper should next offer honey, wine and meat. This is Rājachakra. By its influence one acquires piety, worldly gain, desire and emancipation and lives in the celestial region for sixty thousand years.

Devachakra is also described in the following manner :—

देवचक्रं प्रवक्ष्यामि यत्सुरैः क्रियते सदा ।
शक्तयस्तत्र वक्ष्यामि दिव्यरूपा मनोरमा ॥
राजवेश्या नागरी च गुप्तवेश्या तथा प्रिये ।
देववेश्या ब्रह्मवेश्या शक्तयः पञ्चदेवताः ॥
राजसेवापरा राजवेश्यागुप्ता च कौलजा ।
देववेश्यानृत्यकारा ब्रह्मवेश्या च तीर्थगा ॥

नागरी कस्यचित् कन्या रम्भाकामरजस्वला ।
पञ्चैता शक्तया देवि देवचक्रे नियोजयेत् ॥

I shall now describe Devachakra which the celestials always practise. In this the five female agents or (Saktis as they are called in Tantrik phraseology) are Rājaveshyā, Nāgari, Guptaveshyā, Devaveshyā and Brahmaveshyā. The royal prostitutes are those who are devoted to the service of the kings, secret prostitutes belong to family, dancing girls are the celestial prostitutes and Brahma prostitutes are those who visit sacred shrines. And any maiden, when she is in menses, is called Nāgari. These should be engaged in Devachakra.

The fruits of the practice of these Chakras have thus been mentioned in Rudrayāmala :—

राजचक्रे राजदं स्यात् महाचक्रे समृद्धिदम् ।
देवचक्रे च सौभाग्यं वीरचक्रञ्च मोक्षदम् ॥

By the practice of Rājachakra one acquires kingdom, by that of Mahāchakra prosperity, by that of Devachakra, good fortune and by that of Veerachakra emancipation.

From what we have proved it will be, we believe, clear to our readers that Tantrik system of worship is not steeped with corruptions and superstitious pracities. Women, meat &c., which appear as hideous practices to many are merely the instruments employed by Tantrik worshippers for spiritual culture. They worship women, and in some cases their own mothers and sisters, as the representatives of the goddess in order to put a stop to all lustful desires. This is an arduous task no doubt but it has always proved a success. The great teachers introduced all these agencies so that their followers might at once conquer their desires and acquire true knowledge which is the pass-port to the conception of one True God.

We will now give an account of the theory of creation

advocated in Tantras. In Neela Tantra Mahādeva thus describes the creation :—

शृणु देवि परं तत्त्वं वर्णातीताञ्च वैखरीम् ।
गुणालयां गुणातीतां स्तुतिनिन्दादिवर्ज्जिताम् ॥
आकाररहितां नित्यां रोगशोकादिवर्ज्जिताम् ।
पूजायोगञ्च देवेशि स्वयमुत्पत्तिकारणम् ॥
येन रूपेण ब्रह्माण्डा जायते शृणु तत् शिवे ।
आकाशाज्जायते वायुर्वायोरुत्पद्यते रविः ॥
रवेरुत्पद्यते तोयं तोयादुत्पद्यते मही ।
पञ्चभूतेषु ब्रह्माण्डा भवेयुः पर्व्वतात्मजे ॥
ब्रह्माण्डस्थापनार्थाय कूर्म्मपृष्ठेह्यनन्तकः ।
तन्मूर्द्धि वायुराकाशब्रह्माण्डाबहवस्थिताः ॥
कारणवारिमध्येतु कूर्म्मश्चरति नित्यशः ।
अहमेव त्रिशूलेन पालयामि पूनः पूनः ॥

Shakti (Prakriti) herself, the abode of Gunas (qualities) above gunas, praise and censure, devoid of any form, eternal and freed from diseases and sorrow, is the root of creation. Hear I will describe how universe has sprung. Air emanated from ether, the sun from air, water from the sun and the earth from water. These are the five elements. The universe has sprung from these five elements. It is situate on the back of a tortoise. And on the head of Ananta (serpent) many earths of the form of sand are situated. The tortoise moves about in the water. And I always protect it with my trident.

It is again said elsewhere

प्रकृत्या जायते पुंसां प्रकृत्या सृज्यते जगत् ।
तोयात्तु बुद्बुदं देवि यथा तोये विलीययो ॥

तस्मात्प्रकृतियोगेन जायते नान्यथा क्वचित् ।
ब्रह्माविष्णुशिवे देवि प्रकृत्या जायते ध्रुवम् ॥
तथा प्रलयकालेतु प्रकृत्या लुप्यते पुनः ।
(निर्व्वाणतन्त्र)

From Prakriti (Nature) all men have sprung. From Prakriti the universe has emanated. Everything originates from nature and again disappears in her as a bubble originates from water and again disappears in it. Brahmā, Vishnu, and Maheshwara have all sprung from Prakriti and they will all merge in her. When the hour for universal dissolution will arrive the entire universe will merge in her.

The Tantrik theory of creation is thus at one with that of Sankhya. Prakriti is the material cause of the universe. It is the creative energy of God—the first cause from which every thing has proceeded. The only difference is that according to the Tantrik system Prakriti is more popularly the name of the goddess whereas in Sankhya it is the first creative energy.

As in Sankhya so in Tantra creation proceeds from an union between Nature (Prakriti) and Purusha (Soul). This union between nature and soul is thus symbolically described in Tantras. The great Sakti, or Prakriti, after casting off the cover of Māyā, divided herself into two, Shiva and Sakti. The first issue of their union was Brahmā. After his birth the great Sakti said:—"Marry yourself O great heroe." Hearing her words Brahmā said:—"Save thee I have no mother; I will not marry. Confer on me they Sakti (energy)." Hearing it she created out of her own energy a charming maiden and said:—"She is great Vidyā and her name is Sāvitri. Do you spread Vedas and works of creation on earth with her."

Next was born Vishnu pervaded by the quality of Sattwa (goodness). The mother said to him:—"Marry, for seeing

you people will be shorn of desires." On his declining to marry any body she conferred on him a maiden, named Mohini, created of her own portion and said :—"This Sakti is Vaishnavi. Engage with her in the great work of preservation."

Then was born the third son who was a great Yogin and whose name was Sadāsiva. The great Sakti united herself with him and engaged in the work of destruction.

From the above symbolical representation it is evident that not only the work of creation, but even that of preservation and destruction is an outcome of union of Prakriti with Purusha. Thus Prakriti or the Mahāsakti, as the Tantriks designate her, is the creative power of the Almighty God.

Tattwas or essential principles are thus described in Tantras. There are five elements and every element has five qualities or Gunas. Bones, flesh, nails, skin and hairs of the body belong to earth. Semen, blood, marrow, excretion and urine belong to water. Sleep, hunger, thirst, fatigue, and idleness belong to fire. Holding, moving, throwing, withdrawing, and giving birth to children belong to air. Lust, anger, stupefaction, shame and avarice belong to ether.

According to the Tantrik teachers five elements produce not only the component parts of the physical frame but also emotions and passions which are innate in a man.

The topography of the earth has thus been described in Nirvāna Tantra. "First of all is the mount Meru: herein reside all the celestials. The river Mahidhārā flows in the middle. Above the mount Sumeru is Satyaloka and underneath it is Rasātala. Thus fourteen regions and Pātālas are on the mount Sumeru. Above it is the Brahma region. At the foot of that lotus of fourteen petals is the circular earth of the shape of a ring girt by seven oceans. In the centre of the earth is beautifui insular continent Jamvudwipa of the shape of a square. Around it are the mountains Nila,

Mandara, Chandrasekhara, Himalaya, Suvela, Malaya and Bhashma. From the summits of these mountains have sprung many more covered with grass and creepers. Above that lotus is another of six petals and four mouths named Bhima. Within it is the region called Bhuva. Here Vishnu resides with Lakshmi and Saraswati. Its another name is Vaikuntha. On the south of Vaikuntha is Golaka where Krishna and Rādhikā live. Outside it and in its interior are lustrous regions where Indra and other celestials reside.

Thus we see that the topography of Tantras is mythological in character like that of Puranas.

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THE

MAHĀNIRVĀNA TANTRAM,

OR

THE TANTRA TREATING OF THE FINAL EMANCIPATION.

CHAPTER I.

On the romantic summit of the foremost of mountains,* blazing with gems of various kinds, filled with various kinds of trees and shrubs and eloquent with the notes of innumerable feathered tribes; perfumed with the odours of blossoms of every season; exceedingly beautiful to behold; fanned by cool and bland breezes laden with fragrance; ringing with the sweet and solemn strains of music raised by bevies of Apsarās;† spread with shadows cast from trees furnished with steady shades; glossy and graceful of aspect; with its groves resonant with the music of swarms of mad Kokilas; ever ranged by the Prince‡ of seasons in com-

* This refers to the mount Kailasha supposed to be situate beyond the range of the Himalayas. According to Hindu mythology Siva lived on this beautiful mount.

† Celestial nymphs.

‡ *Viz.*, Spring. His retainers are the *Kokila* the black bee, the vernal breeze, ect.

pany with his retainers; thronging with Siddhas,* and Chāranas,† Gandharvas‡ and Gānapatyas,§—there the Divine Pārvati, desirous of the welfare of the worlds, bending in humility and looking at him steadfastly thus addressed Siva, of a complacent countenance, sitting taciturn, effulgent;—the Preceptor of the universe embracing the mobile and immobile; the fountain of all good,—filled with unceasing delight;||—that ocean of the ambrosia of mercy; with a complexion white as camphor or the Kunda (flower); surcharged with the pure quality of Sattwa Goodness;¶ pervading all space, with the cardinal points for his clothing;** the refuge of the distressed; and the Lord of Yogis dear to their hearts; adorned with a circle of matted locks sprinkled with particles

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* A sort of demi-god or spirit, inhabiting with the Vidyadharas, Munis etc the middle air or the region between the earth and sun.

† Panegyrists of the gods.

‡ Celestial songsters. It is evident that the Devas of the ancient Hindus were a higher order of beings inhabiting a region other than the earth where men lived. The Charanas, Gandharvas and Apsaras were attached to their court. They could and used to come down on earth and mix with men of their own accord. It is significant therefore that the Aryan Rishis believed in one God and their Devas, which are wrongly interpreted as gods, were simply a class of beings much more spiritually advanced than men. That such a class of beings do not still exist we have no right to contradict.

§ Worshippers of Ganapati or Ganesha.

|| *Sadanandam.* Another meaning is: *He that delights the pious.*

¶ According to the Hindu system of Metaphysics there are three Gunas or universal tendencies which pervade the entire universe; namely Sattwa or the organizing tendency; Rajas or the Self-centering tendency; Tamas or the disorganizing tendency. It is the first that makes a celestial being and it is the last which makes a beast. It is by the prevalence of the first in him that a man becom.s a god on earth and by that of the last he becomes a brute.

** As described in Hindu Mythology Siva used to go about generally naked. He was a great Yogin who used to eschew every sort of worldliness. The expression here, stripped of metaphor, means *naked.*

of the waters of the Gangā; garnished with ashes; holding his heart in perfect control; wearing a wreath of serpents and bearing human skulls; with a triad of eyes; the sovereign of the three spheres; equipped with the best of tridents,* capable of being easily satisfied;—all knowledge—the bestower of the boon of emancipation; without a diversity of designs; and free from all sorts of sufferings,—without a sense of difference; incapable of being apprehended by the illiterate; the author of good to all; the god of gods; enjoying immunity from every species of bodily suffering (1—10). And the auspicious Pārvati† said:—"O lord of celestials, O Lord of the universe, O lord of mine, O fountain of mercy, I am at thy disposal, O chief of the deities; and I always carry out thy behests (11). Without thy permission I cannot say aught. If thou cherishest the least kindness for me, and if I have a place in thy affection, then I will speak out what worketh in my mind (12). O mighty master, save thee, who is there in this truine world, that can remove my doubts; and who, further, is omniscient and who is conversant with every department of knowledge (13)?"

Thereat the auspicious Sadāsiva said:—"O thou of high wisdom, O my beloved, speak out what thou hast to say. To thee will I unfold everything, even if the matter be one which should be carefully concealed; and which should not be revealed even to Ganeça or to the Generalissimo—Skanda.‡

* *Trishulavaradharinam*. And it may also mean: 'He that holds the trident and the boons *i. e.* He bestows boons on those worthy of them.'

† According to the mythological account Parvati was the daughter of the mountain-chief Himalaya. It is very difficult to explain the real state of things that happened many centuries before. The most rational interpretation of the mythological incident is, if it is not an allegory, that a great Yogin, by the name of Siva, married the daughter of a king who reigned somewhere over the Himalaya.

‡ A name of Kartikeya who was the commander of the celestial army.

What is there in the three spheres worthy of being concealed from thee (14—15)? O goddess, thou art my another form: difference there is none between thee and myself.* Omniscient as thou art, dost thou not know this, that thou askest me, as if thou art really ignorant (16)." Hearing these words of the Deva, the chaste Pārvati, well-pleased, bending low in humility, questioned Sankara, (in the following speech) (17). And the auspicious Adi† said: "O mighty one,‡ O lord of every being, O thou who art the foremost of those cognisant of religion, formerly by thee almighty one, ranging the heart of Brahmā, having mercy (on mankind), were revealed the four Vedas,§ exhaustively expounding every variety of religion,—and laying down rules for the regulation of the different orders Varnas|| and Asramas¶

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* Another reading is *Matsarupa*, you resemble myself.

† Another reading is *Mahásatyapará kramá*: 'of great and infallible power.'

‡ The word in the text is *Bhagavan* which literally means *one possessing six sorts of wealth* namely prosperity, energy, fame, beauty, knowledge and absence of attachment for worldly objects. It is generally used as a common word for addressing a deity or one of advanced spiritual culture.

§ There are four great scriptural works of the Hindus namely Rik, Yayush, Saman and Atharvan. Originally there was only one Veda which was subsequently arranged into four by a great Rishi who obtained the surname of Veda-Vyasa for this compilation. The Vedas are divided into two parts *viz.*, Mantra or prayers and Brahmanas or the ritualistic portion consisting of some of the Upanishadas which constitute the theosophy of the Vedas.

|| *Varnas* refer to the four castes, namely the Brahmanas or the ecclesiastical caste, Kshatriyas or the warrior caste, Vaishyas or the merchantile caste and Sudras, the serving class.

¶ A religious order of which there are four kinds referable to the different periods of life; 1st that of the student or Brahmachari; 2nd that of the house-holder or Grihasta; 3rd that of the anchorite or Vanaprastha; 4th that of the beggar or Bhikshu.

(18—19). In the Krita age,* on earth pious men pleased the deities and the ancestral manes, by means of acts—*yoga*, sacrifices etc.,—prescribed therein (20). At this age the men recited the Veda, practised contemplation, performed austerities, brimmed over with kindness for all, and made gifts (to the needy). And they kept their senses under perfect control, were endowed with great strength, and possessed of pre-eminent prowess, and had eminent vigor and manliness (21). And regularly resorting to temples, although mortal, they were a little lower than the Devas. And they were truthful and steadfast in their vows and followed the true religion at the same time that every order pursued its own morality (22). And the kings were of infallible acts, and addressed themselves, heart and soul, to the protection of the people. The men used to regard the wives of others as if they had been their mothers; and the sons of others as if they had been their own and every one looked on the property of another as if it were a clod of earth.† And ever abiding by the path of righteousness, every order observed its proper duties (23—24). And none was given to lying,—and every one was careful (in his acts). And no one was given to thieving, oppressing others, or entertaining evil designs (25). And the men were not under the influence of envy,—nor were they swayed by excessive anger or undue covetousness. And they were not lustful. And all were possessed of honest hearts, and were always inspired with the spirit of delight (26). And the earth overflowed with every species of grain; and the clouds poured in proper seasons. And the kine

* According to the Hindu Sastras there are four Yugas or cycles. These cycles are continually revolving one after another. They are called Satya, Treta, Dwapara and Kali. The first consists of 4000 divine years with 400 for each junction; the second of 3000 with 300 for each junction and the third of 2000 years with 200 for each junction.

† Exactly a similar sloka occurs in *Chânakya Satakam*.

yeilded milk, and the trees were furnished with fruits (27). And premature death there was not; or famine or disease. And the women were buxum and happy, ever healthful, and endowed with energy, grace and excellent virtues. And shunning infidelity, they were devoted to their husbands (28). And the Brāhmanas, Kshatriyas, Vaiçyas and Sudras, were every one occupied in the observance of their distinctive avocations; and every order, performing sacrifices agreeably to the ordinance prescribed for it, attained final emancipation. When Krita had been turned and Tretā set in, when men were incapable to compass their welfare by performing rites according to the Vaidika prescription; and when men, with their hearts distracted with anxiety, were incompetent to perform Vaidika rites arduous and desiderating no common labor and exertions,—and when, ever ill at ease, they found it as difficult to perform them as to omit them clean, thou, witnessing this doctrine of religion, didst deliver, from unrighteousness bringing sorrow and suffering in its train, people weak in asceticism and the study of the Veda, by displaying on earth works in the form of Smritis* treasuring up the sense and significance of all the Vedas (29—33). On this awful ocean of this world, who is there, save thee, that is the sustainer, protector and deliverer, that is the disposer of their destinies, and that brings about their well being even as a father. Then on the arrival of Dwāpara, when all righteous acts prescribed by the Smritis had fallen into neglect, when one half of righteousness had disappeared (from the world), and when men were wrought up with disease and anguish, they were rescued by thee through instructions conveyed in Samhitās† (34—36). When (at

* The Scriptures of the Hindus are divided into two classes namely (1) *Srutis* or what is heard such as the Vedas and Upanishads, (2) *Smritis* or what is recollected as the Code of Manu and various other works based on the exposition of the Vedas.

† Compilations going under the generic name of *Puràna, etc.*

length) the sinful Kali arrived, bearing away every vestige of religion, rife with iniquitious deeds,and deceitful practices, and alluring people to acts of wrong and outrage, the Veda ceased to be of any efficacy. How could people retain any recollection of the Smritis. And such a time, O lord, the many Purānas, abounding in various chronicles and pointing out various ways, cannot help meeting with destruction. Then men will set their face against religious observances, set all order at naught inebriated with strong drinks, and always intent upon iniquitous practices. And they will be libidinous, covetous, wily, cruel, harsh-tongued, and deceitful (37—40). And they will be short-lived, evil-disposed, and a prey to sickness and sorrow. And they will be reft of grace, and weak of limb; and mean, and ever given to ignoble acts (41). And they will associate with the base, steal other's goods, indulge in calumny, oppress people, delight in detraction, and practice cunning (42). And they will commit adultery, banishing all fear* of sin. And they will be poor, and squalid and woe-begone; and poverty and disease will be their portion forever (43). And the Vipras will resemble the Sudras in their practices. And neglecting *Sandhyà*† and worship, they will perform priestly offices for those unworthy of the same. And they will be covetous,‡ of wicked ways (44). And given to impious acts, they will be untruthful, illiterate, haughty, and fraudulent. And they will sell their daughters, be without regeneration up to their sixteenth year, and disregard vows and austerities (45). And they will be engaged in worship and the repetition of religious formulæ with the view of deceiving others. And they will be heretical, deem themselves

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* Another reading is *Papăh Sankabhaya Vivarjjitah.* (And they will be) sinful, and defy fear.

† Morning, noon and evening prayers.

‡ Another reading is *Ajayyăjakamuka, coveting priestly offices under those unworthy of them.*

learned, and be void of regard and veneration (46). And they will feed on abominations, be of foul ways, and dependant on others, serve Sudras and partake of their board, and lust after their wives (47). And influenced by the greed of gold, they will allow their wedded wives to be with the low and their sole mark of Brahmanahood will consist in their wearing the holy thread (48). And they will observe no rules in respect of meats and drinks, etc., nor will they distinguish between things that ought to be eaten, and what ought not. And they will perpetually revile the scriptures and always busy themselves in worrying pious people (49). And they will not so much as cast a thought after holding righteous converse. (At this period) for the salvation of creatures, thou hast created Tantras—Nigamas* and Agamas,†—capable of securing pleasure‡ and emancipation (unto mankind), and furnishing them with the processes of securing fruition through Mantras§ and Yantras|| dedicated to (various) gods and goddesses (50—51). In these thou hast described various Nyāsas¶ and characteristics of creation, sustention, etc. Therein thou hast also at length treated of *Baddhapadma*,$

* The Vedas collectively by which people go to God.

† A Sastra or work on sacred science in general supposed to be of divine origin. A Tantra describing the origin and protection of creation and inculcating the mystical worship of Siva and Sakti.

‡ Another reading is: *Bhaktimuktikarāni* 'inspiring people with reverence, and bringing about their deliverance.'

§ A mystical verse is the *mantra*.

|| An implement or apparatus for *Tantrik* worship.

¶ Mental appropriation or assignment of various parts of the body to tutelary deities accompanied with certain prayers and gesticulations. It is a process of Yoga of passing air through nostrils.

$ These are the various postures of a Yogin. Before we explain the particular posture mentioned here, we will give an account of the Hindu system of Yoga. This will help our readers to understand clearly many technical passages they will meet later on—

and other attitudes,—as well as the Paçu, Vira, Divya and

मन्त्रयोगो लयश्चैव राजयोगो हटस्तथा ।
योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिभिः ॥

From this text it appears that there are four kinds of Yoga: they are :—

(1) *Mantra-Yoga.*—Means the mental concentration brought about by the process of repeating mentally Pranava *Om* and other sacred texts of the Sruti as well as by the constant mental adoration of the Supreme Deity.

(2) *Laya-Yoga.*—There are three kinds of forces in a man's nature, *viz.*, higher, middle and lower. By a certain process a man realizes the middle force by the exercise of the other two forces.

(3) *Raja-Yoga.*—Concentration of the mind through the suppression of vital airs.

(4) *Hatha-Yoga.*—Concentration of the mind through various physical processes. The *Asanas* come under this head. They constitute one of the eight stages of Yoga which are :—

यम-नियमासनप्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयो-ऽष्टावङ्गानि ॥

(1) Yama or self-control; (2) Niyama or regulations; (3) Asana or various postures in which a Yogin is to sit when he engages in meditation; (4) Pranayama or suppression of vital airs; (5) Pratyahara or the withdrawal of the organs of senses from their object; (6) Dhyana or meditation; (7) Dharana or mental concentration; (8) Samadhi or the state of the mind in which the devotee and the object of devotion are unified.

Now *Padma* is one of the Asanas or postures in religious meditation sitting with the thighs crossed, one hand resting on the left thigh, the other held up with the thumb on the heart: the eyes directed to the top of the nose. The following account of *Asanas* (postures) occurs in *Siva Samhita* chapter III, 84—87.

"There are eighty-four kinds of postures laid down in the Scriptures. Of them the Yogin should select four, Siddha, Padma, Ugra and Sastika" (84).

With care a Yogin should place his feet on his organ of procreation: he should fix his vision on the space intervening the two eye-brows.

other Bhāvas,* bringing success to the Mantras of the deities. And by thousands thou hast unfolded processes concerning the *Savásana*, the *Chitârokâ*, the *Mundasâdhana*,† and the *Latasádhana*. And thou thyself hast put down Paçu and Divya Bhāvas (52—54). In Kali there is no place even for the Paçu Bhāva. How can then the Divya Bhāva find a room (at this age)? The Paçu should himself procure leaves, flowers, fruits and water (55). He should not see a Sudra,—or so much as even think of a woman. A Divya‡ must resemble a deity, ever holding his heart in purity, above the pairs of opposites,§ with his mind free from either love or hate,—and he should be even-eyed and forbearing. How can one, stained with the sins of Kali, with one's thoughts perpetual-

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With his body straight he should practise it in such a solitary place as creates no disturbance of the mind. This is *Siddha-asana*.

The definition of *Padmasana* is already given. While practising *Ugrasana* the Yogin should stretch out his two legs in such a way that they may not touch one another. And then holding them firm by his hands he should place his head on his knee-joints. In an *Ugrasana* a Yogin should place his feet between his thighs and knee-joints and sit straight.

* These Bhavas are the three aspects of the mental constitution of a man. Every being is born with three universal tendencies or qualities in him which are called *Gunas*. They are *Sattwa*, *Rajas* and *Tamas*. When the last predominates in a man the tendency in him is called Pashu or bruitish. He is pervaded by a disorganizing tendency and behaves like an inferior animal. When the quality of *Rajas* prevails in a man he busily sets himself in a work like a hero. He seeks his own interest but works with order, plan and reason. This tendency is called *Vira Bhava*. And the *Sattwik* state in a man is called *Divya* or *Deva Bhava*, *i.e.* he behaves like a god. He is an angel on earth.

† These are the various forms of Tantrik worship. They sometimes practise Yoga sitting on a dead body. This is called *Savasana*: they sometimes sit on a *Chita* or funeral pyre; they sometimes worship with a *Munda* or a skull before them &c.

‡ A person having the Bhava so named.

§ These are heat and cold, happiness and misery, etc.

ly tossing about,—and remaining under the sway of sleep and indolence, attain to the perfection of (either of) the Bhāvas? Thou hast described the processes of Virasādhana embracing the five *tatwas*, and O Sankara,—(and hast described) those five *tatwas* consisting of wine, flesh, fish, Mudrā, and sexual intercourse* (56—59). Man born in Kali, covetous and caring for food and sexual gratification, will be enticed by them; but will not carry out the processes prescribed (for securing spiritual success) (60). And drinking in excess for sexual gratification, they will be intoxicated with wine.—and will be bereft of the power of distinguishing between good and bad (61). And some will outrage others' wives, and some will lead the lives of outlaws on earth; and under the influence of wine these unrighteous wights will not observe any distinction in respect of sexual commerce† (62). And

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* These five processes, technically called five *Makars*, form the key-note of Tantrik worship. People, only looking at the literal translation, charge the *Tantrik* worshippers with so many evil practices. They are, however, so many technical terms for various Yoga processes, having a grand esoteric meaning behind them. Even if these words are taken in their literal sense they indicate a great and hard trial for a worshipper. To have so many objects of temptation before him and still not to be allured by them is not an easy task for a worshipper. If, however, one can overcome these temptations his passage is clear. That they are symbols for so many Yogic processes are thus described by an authority.

The five *Makars* are *Madya* wine, Matsya fish, *Mansa* meat, *Maithuna* sexual intercourse, and *Mudra* or a mode of interweaving the fingers during religious worship. They are called Makar from the letter *Ma* the first letter of each of the five words. One, who concentrates his thought on Atman, is called the worshipper of *Madya*, which is a nectarine stream coming out from the cavity over brain where the soul resides. The worshipper of *Mansa* is one who observes the vow of silence. The worshipper of *Matsya* is one who has suppressed his vital airs. He is the worshipper of *Maithuna* who meditates on the work of creation and destruction.

† Another reading is: *pāpayonivichāranam* will not hesitate to pair with a woman of an inferior caste or one degraded in society.

numbers will, living sickly lives on earth, shorn of their strength, and deprived of their sense,—with their organs enfeebled, will fall into tanks, or holes, or on desert places, or topple down from terraces on mountains, and give up the ghost, robbed of their senses by wine (63—64). And some will break out into wrangling even with their superiors and kinsfolks (65). And some will sit dumb like so many corpses; while others will talk on, in a perennial torrent. And all will follow improper courses, and all will be hard-hearted, and serve to bring righteous ways into obsoletism. O Lord, those processes that thou hast mentioned as tending to the welfare (of mankind), will I fancy, O Mahādeva, be the very reverse of beneficial. Who is to engage in Yoga, and who will enter upon the practices of Nyāsas.* And who, O lord of the universe, will recite hymns, and who will worship *Yantras* and who will perform *Puraccharanam*.† By the over-powering influence and by virtue of the tendency of the times, in Kali men will be exceedingly wicked and iniquitous to the height. O deliverer of the distressed, O master, point out the means of their securing length of days, health and energy, of their increasing in strength and prowess; and their gaining knowledge, intelligence, and easy good fortune; of their growing wondrous powerful and mighty, attaining purity of spirit, of their being inspired with a desire for securing the good of others, of their being able to compass the wishes of their parents; of their being faithful to their wives, and averse to those of their neighbours, of their cherishing veneration for the celestials and spiritual guides, of their being filled with the anxiety for maintaining their sons and kindred, of their knowing the Deity and Him as constituting the All; of their being ever engaged in contemplating the

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* See note on p. 8.

† A religious practice.

Deity. In order that people may attain worldly prosperity and welfare hereafter, tell me what is for their good, and, having regard to the distinction obtaining among the different orders, what courses are proper and what are improper. Save thee, who is there in these three spheres that is capable of saving creatures (66—74).

CHAPTER II.

HEARING this speech of the goddess, that mighty man of mercy Sankara, engaged in bringing about the welfare of the worlds, spoke words fraught with truth (1). And the auspicious Sadāçiva said:—O righteous one, O thou intent on bringing about the welfare of the world, thou hast asked well; such a question bearing on the good (of humanity) was never put by any one formerly (2). Blessed art thou; thou knowest all about righteous acts; and thou art desirous of securing the good of people living in Kali. Every thing, thou hast said, is indeed true, O gentle lady (3). O Supreme Spirit, thou art omniscient, cognizant of the three times,* and coversant with religion. Beloved one, all that thou hast advanced on religion respecting the past, present and future, is, without doubt, true, just, and proper (4). O Mistress of the celestials, burdened with the unrighteousness of Kali, and not distinguishing between what is pure and what is not, the twice-born,† and the other orders cannot attain purity through processes prescribed in the Sruti;‡ man will not be able to work out their end by following either the Samhitās or the Smritis (5—6). I truly tell thee again and again, in Kali, my love, there is no other way (for mankind) than that laid down by the Agama (7).

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* Past, present, and future.

† The Brahmana is born again (spiritually) on his being invested with the holy thread.

‡ The sacred literature of the Hindus are divided into three classes Srutis, Smritis and Samhitas. The first includes the Vedas and Upanishads which constitute the fountain source of their faith. The various Law Books, ecclesiastical and social, pass by the name of Smritis which have a considerable influence upon the every day life of a Hindu. The various Puranas and Tantras pass by the name of Samhitas.

O Sivā,* I have already said in the Srutis, Smritis and Purānas that in Kali sensible people should worship the deities according to the methods prescribed by the Agamas (8). Verily there is no deliverance for those who, passing the Agamas by, betake themselves to any other course (9). All the Vedas, all the Puranas, all the Smritis and all the Samhitās combine to establish Me: Lord, the universe, hath none save Me (10). Every one of them† consider my region as capable of sanctifying people. Those that are averse to my path are heretics, and come by the sin of slaying a Brāhmana (11). And O goddess, any acts, that are performed by a person without regard for my views, come to naught; and the author thereof goes to hell (12). That foolish individual, who, renouncing my views, adopts any other's, surely comes by the sins of slaying a Brahmana, his own sire, and a woman (13). In Kali all the Mantras are fraught with fruit and yield speedy success, and they are highly effectual in all rites, Japa,‡ sacrifices, etc. (14). The Mantras contained in the Vedas are devoid of all energy, and resemble serpents devoid of venom. In the Satya and other ages, they were effective; in Kali they are as it were dead (15). All the Mantras (save those inculcated in the Tantras) resemble idols painted against a wall, which, albeit furnished with all the organs, are incompetent to perform any action (16). Acts, performed to other Mantras, are like knowing a barren woman; they yield no fruit; it is all trouble only (17). In Kali the perverse person, that seeks for emancipation by following the path pointed out by other works, being oppressed with thirst, sinks a well on the banks of the Jāhnavi§ (18). He that, renouncing the religion

* The feminine of Siva—his wife.

† The Vedas, etc.

‡ The recitation of the attributes of the Supreme Deity.

§ A name of the river Ganges so called from its coming out of the thigh of the sage Jahnu.

expounded by me, seeks any other, renounceth the ambrosia that is in his own home, and goeth after the exudations of the Arka (tree) (19). No other way can conduce to emancipation,—nor can it bring us happiness here and hereafter in the same way as the course, prescribed by the Tantras, contributes to the felicity and emancipation (of mankind) (20). Having regard to the great number of Paçus (living among men), I have enjoined secrecy in the performance of their rites in certain classes of followers, in consideration of their claims. And sometimes I have prescribed methods capable of enlisting the sympathy of people; and, my dear, I have assigned various gods and goddesses (with an eye to personal bias or idiosyncracies (21—23). I have also spoken of Bhairavas,* Vetālas, Vatukas, Nāyikās, Sāktas,

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* These are some of the various sects of the Hindus that are still found all over the country. (1) Bhairavas—followers of an inferior manifestation of Shiva. Bhairava is a name of Shiva, but more specially an inferior manifestation or form of the deity, eight of which are called by the common name Bhairava and are severally termed Asitanga, Rudra, Chanda, Krodha, Unmatta, Kupati, Bhishana, and Sanhara all alluding to terrific properties of mind and body.

(2) Vetalas :—This is also a sect of Shaiva worshippers : they worship spirits or goblins haunting cemetries and animating dead bodies.

(3) Vatukas—are religious students.

(4) Nayikas—a sort of goddess, an inferior form of Durga and attendant upon her.—There are eight Nayikas.

(5) Saktas—are the worshippers of the Sakti the power or energy of the Divine Nature in action. The adoration of Prakriti or Sakti has been to a certain extent sanctioned by the Puranas, but the principal rites and formulæ are derived from a series of works which pass by the name of Tantras. Although any of the goddesses may be objects of the Sakta worship, and the term Sakti comprehends them all yet the homage of the Saktas is almost restricted to the wife of Siva and to Siva himself as identified with his consort. These Saktas flourish chiefly in Bengal and their great festival Durga Puja is not celebrated with so much *eclat* in any other province of India.

Saivas Vaishnavas, Sauras, and Ganapatis ; I have spoken of various Mantras and Yantras, and various means of securing success, all requiring great labor, but yielding the results (ascribed to them) (24—25). And my beloved, with the view of securing his welfare, I have answered his questions, having regard to the manner in which he hath put them, to his own personality, and the occasion on which he hath set those questions (26). No one had before now asked such questions as thou, O Pārvati, in harmony with the morality of the Yugas,* hast done with discernment, in the interests of all creatures, and solicitous of the welfare

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(6) Saivas are the worshippers of Siva. It appears to be the most popular and prevalent of all the modes of adoration to judge by the number of shrines dedicated to the only form under which Siva is reverenced, that of the Linga. But very few votaries resort to these temples except to that of Visheshwara in Benares. There are nine sects amongst the Saivas of India, namely Dandis, Jogis, Jangamas, Paramahansas, Urdhavahus, etc. There are no popular legends of Siva in Northern India and there are no teachers of ancient repute except Sankaracharya.

(7) Vaishnavas are the worshippers of Vishnu as Narayana: they consider him as the prime deity; they wear marks on forehead and promise themselves a paradise in Vaikuntha. The principal subdivisions are Bhaktas, Bhagvatas, Vaishnavas, Chakrinas, Vaikhanasas and Karmahinas. But all these sects are not extant now. The most important sect that now flourishes constitutes the followers of Ramanuja.

(8) Sauras are the worshippers of the sun as the creator and cause of the world : a few Sauras, chiefly Brahmanas, still exist as a sect but the divisions enumerated by Anand Giri are not known.

(9) Ganapatyas are the worshippers of Ganapati or Ganesh, and can scarcely be considered as a distinct sect : all the Hindus, in fact, worship this deity as the obviator of difficulties and impediments and never commence any work or set off on a journey without invoking his protection. Some pay him more particular devotion than the rest.

* In every Yuga according to varying circumstances people have got different duties to satisfy. The Hindu Rishis laid down rules of life and conduct according to the exigencies of time.

of all beings. Impelled by my affection for thee, I will expound unto thee the Reality among things real, Him, who surpasseth all that are supreme* (27—28). O mistress of the gods, taking out the cream of the Vedas, the Agamas, and the Tantras† in especial, I will place the same before thee (29). What Tantra-knowing persons are among men, what the Jāhnavi is among streams, even I myself am among the deities, so is this work among the Agamas (30). Of what avail are the Vedas, of what the Purānas, and of what, O Sivā, the innumerable works, (extant) ?‡ By attaining an acquaintance with the mighty Tantra, one commands every kind of success (31). As I have been desired by thee to compass the welfare of the universe, I will speak to thee what is for the benefit of the world (32). O goddess, on the good of the world being brought about, the Lord thereof is gratified, for he is the soul of the universe, and it is under his protection (33). He is one real, without second§ and transcendeth all that are supreme. He is self-manifesting, ever complete, and beareth the characteristics of ever

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* This refers to the Supreme Deity Who is over all Devatas and above every thing in the universe. Knowledge of this *Para Brahma* is considered as the *sumnum bonum* of a man's life.

† The various subsequent religious works of the Hindus such as Puranas and Tantras are the expositions of the essential principles of the spiritual teachings imbedded in the Upanishads. Every careful student will find that in every Purana and Tantra there is a systematic attempt to explain popularly the knowledge of *Para Brahma*. And hence they are called cream.

‡ Here Siva attempts to argue that in this age on account of the limited understanding and knowledge of the people, difficult works like the Vedas are of no practical use to them. Tantras have been vouchsafed to mankind so that they may easily acquire the knowledge of Bramha.

§ Every other object in the world is subject to decay and change, except the *Para Brahma* who alone, therefore, is real, and none else.

enduring knowledge and delight* (34). He is without modifications, and self-supporting. He is without difference, above attributes,†—the witness of every thing, the soul of all,—seeing all that is, and furnished with the Divine powers‡ (35). He lieth hidden in every being and is eternal and all pervading. He it is that manifests organs as well as their attributes; although himself is without any organ (36). He is above all worlds and is their cause. He is beyond the reach of speech or thought. Knowing every thing, he knoweth this universe; but none knoweth Him (37). On him hinges this entire universe; —these three worlds, comprising the mobile and the immobile, repose on Him. And it is by virtue of His reality

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* The Lord manifests himself through the objects of Nature of his own accord. No one else can do it. He is eternal, all knowledge and bliss. These are the characteristies of Para Brahma.

† These are the attributes of the Supreme Brahma. In the Upanishads God is described both as transcendent and immanent. All the expressions in the original occur in the Upanishads. The objective world, according to the Hindu philosophers, is resolvable into three Gunas or qualities or universal tendencies. The entire creation is carried on by these three Gunas. But God being the only one Reality in the universe He is above all these qualities. The Gunas are merely the forms in which He manifests himself in the objective world. Manifestations come and go but the Reality exists which is above Gunas.

‡ *Siddhis* are divine or lordly powers acquired by men by the practice of Yoga. There are eight sorts of Siddhis namely, (1) Animan, or the supernatural power of becoming as small as an atom; (2) Mahiman, or the power of increasing the proportion of the body according to his will; (3) Laghiman or the power of becoming extremely light; (4) Gariman or the power of becoming heavy; (5) Prapti or the power of obtaining every thing according to one's own will; (6) Prakamya or the irresistible willforce; (7) Ishitva or supremacy; (8) Vashitva or the power of bringing every thing under control. Besides these some other lordly powers are mentioned in the Markandeya and Vayu Puranas.

that this universe, so difficult to understand, manifests itself in all its various aspects;* and O mighty goddess, He is the cause of our being, the cause of all creatures, He is the sole Supreme Lord, and by virtue of his having brought every object into being He is Brahmā and is known among people as the Creator (38—40). And it is on account of his so willing that, O goddess, Vishnu is the Preserver and myself am the Destroyer of the universe and the guardian-gods of the worlds, with Indra at their head, are all under his sway (41). Each, staying in his own province, ruleth therein agreeably to thy command. Thou, as the Prime Prakriti,† art worshipped in these three spheres (42). Drawn to their respective spheres by Him, having his home in every heart, people perform their proper duties; but none is by any means independent (43). All the gods and goddesses, O thou honored of the celestials, are permeated

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* Air, sky, and various phenomena of the universe.

† This *Para Prakriti* here is the personified willforce of the Supreme Deity as distinguished from the *Mula Prakriti* of Kapila, the founder of the Sankhya system of philosophy who defines matter to be eternal and co-existent with spirit. According to Kapila *Prakriti* has three properties or universal tendencies namely *Sattwa Rajas* and *Tamas*. The state of the equilibrium of these three properties is called *Prakriti*; creation is evolved from the agitation of these three properties in the following order:—(1) Prakriti or basic elementary matter; from it proceeds (2) Mahattatwa or the principle of greatness; from it (3) Ahamtatwa or the principle of egoism; from it (4) subtle elementary matters and from it (5) gross elements. Sankhya system denies creation by volition which the other systems admit. According to them creation proceeds from the willforce of the Deity. This willforce is *Para Prakriti*.

The three energies of the Lord, by which the work of creation is carried on, are represented by Brahma—the creative energy, the Vishnu—the protective energy, and Siva—the destructive energy. Thus we see that the minor deities, in the Hindu Pantheon, are but the representations of the various energies of the Supreme Deity.

by that mighty Being,* from fear of whom the wind blows, the sun imparts heat, the clouds seasonably pour down showers, flowers bloom in the woods, who, on the occasion of the universal dissolution, destroys time itself, who is feared by Fear himself, who is comprehended by the Vedanta,† and is indicated by the words *Yat* and *Tat*;‡ and this entire universe, from Brahmā down to a cluster of grass, is pervaded by His presence (44—46). On His being pleased, is the universe pleased; on His being gratified, is the universe gratified. O goddess, by adoring Him, one pleaseth all creatures (47). Even as the branches and leaves of a tree are gladdened when water is poured at its roots, so on His being worshipped, all the immortals are filled with delight (48). O thou

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* This is the Vedantic doctrine which holds that the world is but a manifestation of God.

† Properly speaking the Upanishads are called the Vedanta, the end of the Vedas. The *Mantra* portion deals only with hymns and prayers, whereas the spiritual teachings which constitute the sole object of the Vedas are comprised in the Upanishads. But in popular parlance the system of philosophy promulgated by Vyasa passes under the name of Vedanta. There being many conflicting passages in the Srutis or Upanishads the founder of the Vedantic system of philosophy arranged them in Sutras for popular reference. His work passes by the name of *Vedanta Sutra* which is the authoritative work on the subject. Another short treatise by name *Vedánta Sára* is also held in much repute.

‡ These are transcendental Vedic phrases meaning the Para Brahma. These words are similar in import with the well-known Vedic expression of the *Chandogya Upanishad*, *Tatamasi i.e.*, 'that art thou.' Prior to the evolution of all this visible objective world there existed a secondless Reality without name or form, but all pervading and is yet existing in a similar condition; this is indicated by the words *yat*, *tat*, or 'that.' The indwelling Intelligence residing in the internal organ of every individual, but quite distinct altogether from the physical body and the organs active and sensuous, is the indication of 'thou'; the word *Asi* or 'art' establishes the non-difference between 'that' and 'thou.' The phrase *Aham Brahmasmi* conveys the same meaning. See Chapter V of *Panchadashi*.

of excellent vows, O my beloved, know that as the goddesses are gratified with thy worship, external and internal, thy contemplation, and recitation of thy names (so are they gladdened when worship is addressed to Him) (49). And O Pārvati, as streams, without offering any resistance, flow to the ocean, so all acts, directed (to the deities), find their way to Him (50). O Sivā, when a person reverentially worships a deity for the attainment of something, He, playing the President, conferreth on the worshipper his wish through that deity* (51). What is the use of dilating. I tell thee (in brief) my beloved,—He alone is worthy of being contemplated, and worshipped, and is capable of being adored with ease. Save Him there is none that can effect our emancipation (52). Who should, O Kuleshāni,† take refuge under any other than Him, whose worship doth not require toil, or fast or bodily labour, any restriction, the profuse provision of articles, distinction of time or direction, Mudrā‡ or Nyāsa (53—54).

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* It is thus we see that the Hindu sages always gave preference to the worship of One God. The worship of various minor deities was introduced only as a means to an end which is the worship of one Great Brahma. The worship of the minor deities is merely the worship of forces, and is intended for them only who are not sufficiently enlightened and cannot, therefore, conceive the attributes of One True God. This passage clearly indicates that all the various deities are under the sway of Para Brahma, and every thing is under His supreme control.

† Feminine of Kulesha, a name of Siva.

‡ See note on p. 11.

CHAPTER III.

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THE auspicious goddess spoke :—"O god of gods, O mighty deity, O thou who art the Preceptor of the preceptor himself of the celestials, thou speakest of the entire complement of all the Shāstras, of the Mantras, as well as of Sādhana* (1). By what sort of worship is the Supreme Brahma, the Prime Spirit, the highest Lord, that surpasseth even those that are foremost, worshipping whom human beings obtain pleasure and emancipation,—pleased? O god, what is the process of worshipping Him,—and what is the Mantra noted (among people) (2—3)? And what is the form of contemplation to be used with respect to the Supreme Spirit and the highest Lord,—and what is the method to be observed in this matter. I wish to hear all this related faithfully. O Lord, do thou graciously unfold this to me" (4).

Thereat the auspicious Sadāsiva said :—Subjects, touching the Highest, are profoundly recondite. Do thou, my beloved, listen to an exposition of the same. O auspicious One, this mystery has never any where been revealed (5). And although this matter is of supreme moment and is dearer unto me than life itself, yet will I unfold it to thee from the love I bear towards thee. That Supreme Brahma, Eternal, Intelligent and pervading the universe, is capable of being truly cognised by signs, direct and indirect, O mighty goddess. That is the true form of Brahma which consists in pure existence, which is without difference, which transcends thought and speech, and is the only Reality in this unreal truine sphere. Brahma is capable of being apprehended through mental concentration and spiritual communion by

* Religious practices by which one can acquire the knowledge of and gain communion with Para Brahma.

people, regarding all creatures with an even eye, unaffected by pleasure and pain, and cherishing no diversity of purposes, and exempt from a sense of individuality (6—8). He, from whom the universe has come into being, in whom the universe, having sprung, exists, and into whom everything is dissolved, must be known as Brahma; and these are His characteristics (9). O Sivā, Brahma is capable of being known by both the direct and the indirect characteristics; but a process has been laid down for those that are desirous of apprehending Him through the indirect characteristics (10). I shall unfold unto thee (the required) process. Do thou, my darling, listen heedfully. At the outset I shall explain to thee, the preliminaries touching the Mantras of Maheshwara (11). First reciting the Pranava* one should utter the term

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* The most sacred word in the Scriptural literature of the Hindus compounded of A U and M, emblematic of Brahma, Vishnu and Siva, *embodiments* respectively of the creative, the preservative and the destructive forces of the universe.

The word *Om*, looked upon in orthœpical point of view, comprises (1) Monad, (2) Duad, (3) Triad, (4) Tetrad, (5) Pentad, (6) Hexad, (7) Heptad, (8) Octad according to views held by different schools of Hindu theology.

(1) According to the *Vedas* and *Upanishads* the word *Om* is expressive of one True God.

(2) In the philosophical literature it is expressive of Purusha and Prakriti, and in the Tantric works, Hara and Gauri.

(3) As explained in the first para.

(4) The *Tetrad* of *Om* is called *Kundali* by the followers of Tantra, and half *Mantra* by the Vedantists.

(5) The addition of a *Vindu* and *Ma* is the Pentad form of *Om*.

(6) The Hexad is formed by the addition of Náda to the aforesaid parts.

(7) The *Heptad Om* consists of A, U, M, Nada, Vindu, Shakti and Nama.

(8) The *Octad* is formed by the addition of *Shanti* to the above.

According to the Monotheistic creeds the mystic word is expressive of speech or voice; sound and word; Brahma, light, pure intelligence, Udgitha; the Supreme Spirit, Ahamkara of Sankhya.

*Sachchit.** After this term the word *Ekam*† and then the word *Brahma* should be uttered. This is well-known as the *Mantraddhár* (12). These words, undergoing an alphabetic combination, become a Mantra containing seven letters; and O Mistress of the gods, when the *Tára*‡ is subtracted therefrom it shall consist of six letters only (13).

The Mantra is superior to others and actually bestows virtue, worldly profit, desire and emancipation. It does not desiderate the discussion of *Siddha* and the rest; nor is it

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According to the Dualists it is expressive of a couple; the Brahma with and without attributes; the two souls, individual and universal; spirit and matter; male and female; cause and effect; the subtile elements and gross elements; the two states of the soul, knowledge and ignorance; known and unknown.

The Trinitarian interpretation of *Om* consists of the three Vedas; three Gunas; three worlds; the three states of the world, creation, preservation and destruction; the three energies of the Deity; the three-fold fire; the three-fold learning; three vital airs; three times; the three forms of worship; the three states of soul, waking, dreaming and sleeping; the three pronounciations.

The Tetrads of *Om* contain the four forms of speech; the four Vedas; the four modes of life; the four ages; the four castes.

The Pentads of *Om* contain the five vital airs, the five sheaths or sacs or *koshas* of the soul; the five internal organs; their five objects; the five elements. The sentuples consist of the six organs.

The Septuples are formed by A, U, O, M, *Vindu*, *Nada and Shanti.* It includes the seven parts of the Viraj body, the seven spheres of heaven, the seven Patalas, the seven Bhuvanas.

The Octad represents the five organs of action, the mind, the intellect and self-consciousness.

The word *Om* is derived from the root *A. O.* and denotes protection. It signifies the Most High. It is a word of auspiciousness and is always used at the beginning of a prayer. It means the 'Being of Being.' It also means *amen*.

* Eternal and Intelligent.

† One without second.

‡ *Pranava.*

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vitiated by the consideration of friend or foe (14). It does not require the calculation of a lunar day or the ascendency of a star or the position of the sun in the zodiac; nor does it necessitate the rules bearing upon the birth in a good or bad family, nor any *Sanskára*.* This Mantra is of assured success; nor does it require and dispenses with discussion (15). If a person, by virtue of religious merits accumulated during many births, comes upon a good spiritul guide, then, receiving this Mantra from his lips he can realise the object of his existence, and, enjoy felicity here and hereafter securing the four-fold objects of life in the palm of his hand (16—17). He, whose ear has held this mighty jewel of a Mantra, is blessed, has realised the chief aim of his being, is of accomplished success and furnished with piety; he hath bathed in every holy spot, hath been initiated in every sacrifice, is learned in every department of knowledge and hath secured celebrity in the world (18—19). Blessed is the father of such a one and blessed is his mother also; and O Sivā, sacred withal is his lineage. And filled with delight his ancestors enjoy happiness in company with the celestials; and with bodies having their hairs standing on end they chant the following hymn (20). "In this line hath been born the glory hereof who hath been

* An essential and purificatory rite or ceremony amongst the Hindus as those of the first three classes commencing with conception and ending with marriage; or *Garbhadhana*, sacrifice on conception; *Punsavana* on vitality in the fœtus; *Somantonayan*, in the fourth, sixth or eighth month; *Jatakarma* giving the child clarified butter out of a golden spoon to taste before dividing the naval string; *Namakarana* naming the child on the tenth, eleventh, twelfth or hundred and first day; *Niskramanam* carrying him out to see the moon on the third lunar day of the third light fortnight, or to see the sun in the third or fourth; *Annaprashanam* feeding him with rice in the sixth or eighth month when he has cut teeth; *Chudakaranam* tonsure in the second or third year; *Upanayana* investiture with the string in the fifth, eighth or sixteenth year; *Vivaha* or marriage is the tenth or last *Sanskara*.

initiated into the Brahma Mantra. What have we to do with funeral cakes offered at Gayā* or with holy bathing-place, or *Sráddhas*, or watery oblations, or benefactions or Japa, or the fire sacrifice, or other arduous rites? By virtue of the processes undergone by this excellent son of ours, we have attained satisfaction that knoweth no end''† (21—22)? Hearken unto me O goddess worshipped of the entire universe! I tell thee truly what have those, who wish to worship the Supreme Brahma, to do with any other kind of adoration (23). No sooner does a corporal being receive the Mantra than he is permeated with Brahma all over.‡ O sovereign mistress of the celestials, what is there in the three regions that is incapable of being obtained by him who hath been converted into Brahma§ (24)? What can angry planets

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* It is a sacred pilgrimage of the Hindus, where thousands of people resort every year for offering *pinda* cakes to their departed manes. The belief is that the departed spirit is not freed from the trammels of a hell so long his son or lineal descendant does not offer him *pinda* and water at the sacred shrine of *Vishnupada* at Gaya. There is the mark of Vishnu's foot in the temple at Gaya which is held in much reverence by the Hindus.

† The purport of the Sloka is that all these religious rites and practices are of no use to him who has acquired the knowledge of the Supreme Brahma. All these rites are of minor importance and are intended for the illiterate masses; one who has however acquired the true enlightenment, one who has known the *Para Brahma* does not stand in need of these useless ceremonies. This sloka will give a clear and distinct idea of the fact that true Hinduism does not consist in mere lifeless rituals and ceremonials.

‡ As soon as a man is initiated into the true knowledge regarding the being and attributes of *Para Brahma* by a learned and pious Guru (Preceptor) he feels himself at one with the Supreme Being. He feels the presence of Brahma all around him.

§ *i.e.*, Who has been at one with Brahma, *i.e.*, when a perfect communion or Yoga has been established between Jiva or human soul and Brahma or the Divine Soul. There is nothing inaccessible in the world to such a man. Such a yogin, who finds in him and in the world

or Vetālas or Chetakas* and the rest, or Pisāchas, or Guhyakas or Dākinis or Matrikas or others do to such an one? Discomfited they take to their heels directly they see him (25). Resembling a second sun what hath such a person, protected by the Brahma Mantra and girt round by the Brahma energy, to fear from planets (or other hostile influences) (26)? Even as elephants fly at the sight of a lion, they fly away, overwhelmed with fear; and they cease to be like insects consumed by fire (27). No sin can defile a person worshipping Brahma, purified by the spirit of truth, fraught with sanctity, and engaged in the welfare of all creatures; and who, save him that meditates self-slaughter, can set his heart on wronging such a person (28)? Those envious wretches, that do evil to one initated into the Brahma Mantra, do evil to themselves only, for they are not separate from Brahma† (29). The pious person is studious of the welfare of every creature, and doth good unto all. Therefore, O goddess, what man, engaged in doing evil to such a being, can escape injury (30)? A religious worker that doth not understand the import of the Mantra, and the method of inspiring the same with life, doth not attain success in the Mantra, albeit he recites it for a million of

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nothing but Brahma, who lives, moves and has his being in the *Para Brahma*, has nothing to desire for in the world.

* These are all evil spirits attendant upon Káli. They exercise, specially the planets, a mighty influence, even now, upon every day life of a Hindu. They stand in perpetual awe of all these evil spirits. The Tantrik worshippers of a lower form fear these genii very much. But one, who has acquired the knowledge of true Brahma, does not fear them at all. He does not care for angry planets or anything of the earth. He is busy with his own God and sees through the hollowness of all.

† There is no difference between Para Brahma and one who worships Him. So the person who injures the latter commits a great sin.

times* (31). Therefore, I shall unfold to thee the meaning of the Mantra, as well as the method of inspiring it with consciousness. Do thou, my love, listen, to me. The *Akâra* typifies the Protector of the Universe, the *Ukâra*, the Destroyer thereof, and (finally) the *Makâra* the Creator thereof. I have thus taught thee the sense of *Pranava*† (32).

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* This sloka clears away the mist that a mere ignorant recitation of a *mantra*, which many do, will not serve the purpose. Mantra-giving, by uneducated Gurus, has become a trade in our country. Herein our readers will see that people must understand a *mantra* thoroughly before they recite it.

† Three powers have emanated from the *Pranava* representing Original Force, *viz*., will, active energy and knowledge. The Will-Force, in the parlance of the American Spiritualists headed by Andrew Jackson Davis, is Gauri or Mahakali. She is associated with Maheshwara agreeably to the action of the disorganizing tendency in her. The Active Energy pertains to Brahmá, and is the Maha Saraswati. Associated with Brahmá, she brings about the genesis of things through the Principle of Rajas. The Power of knowledge pertains to Vishnu, and is Maha Lakshmi. Associated with Vishnu, she protects the world by virtue of the Principle of Sattwa or Goodness. The Deity, that is the object of worship here, is the Consciousness enlivening the Primæval Prakriti, or Original Force. This Original Force, dividing herself into three parts agreeably to the agency of the three Principles, has developed herself into the will-force, action-force and knowledge-force. The consciousness, resident in the Original Force also dividing itself into three parts agreebly to the action of the three Principles, has developed into Brahma, Vishnu and Maheshwara. Brahmá, associated with Savitri, creates, Vishnu, associated with Maha Lakshmi, protects, and Siva associated with Gauri destroys. Will-force, Action-force and Knowledge-force are parts of the Prime force, and in the same way, Brahmá, Vishnu, and Maheshwara are parts of the Turiya Brahma established in the Original Force; consequently *Pranava* signifies the Brahma residing in the Original Prakriti holding the three Principles in equipoise. He it is that is designated as the Creator, the Preserver and the Destroyer. If Brahma were not present in Prakriti she would not possess the power of acting nor would she be endowed with consciousness. But each interpenetrating each Prakriti has received the consciousness of Brahma and Brahma has received the active energy of Prakriti. If they were

The term *Sat* means 'existing eternally,'—'*Chit*,' consciousness, '*Eka*,' 'one without second,' O sovereign goddess, and, Brahma, 'great.' O goddess. I have thus explained to thee the meaning of the Mantra conferring the desire of the worker (33—34). The consciousness, inspiring the Mantra, O supreme goddess, is the knowledge of the Deity presiding over it,—(the knowledge) bringing success to the devotee (35). O mistress of the celestials, the presiding spirit of the Mantra is the all-pervading Eternal One,—above discussion, having no form, beyond speech, and incapable of being apprehended by sense (36). O Pārvati, by reciting this Mantra leaving out the *tára** and (in its place) putting *Vâk*,† *Mâyâ*‡ and *Kamalâ*§ at the beginning, one attains various kinds of learning, (the power of) Māyā,|| and complete good fortune. This Mantra, with or without the *Târa*, yields various forms, (first), taking a single word, (next) two at a time,—and (lastly) using them all.¶

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independent they would remain *inert*. The conscious Brahma resident in the Original Force is signified by *Pranava*. This is the meaning of the Mantra in the Text.

* Pranava. † *Aim*.

‡ *Hrim*. § *Srim*.

|| The abolition of the visible world, and the attainment of Final Emancipation.

¶ The forms are: *Om Sachchidekam Brahma, Aim Sachchidekam Brahma, Srim Sachchidekam Brahma, Om Sat, Om Chit, Om Ekam, Om Brahma, Om Sad-Brahma, Om Chid-Brahma, Om Ekam-Brahma, Om Sadekam, Om Chidekam, Om Sachchit, Om Chitsat, Om Ekam-Sat, Om Ekam Chit, Om Brahma Sat, Om Brahma Chit, Om Brahmaikam, Sachchidekam Brahma, Sat, Chit, Ekam, Brahma, Sad Brahma, Chid Brahma, Ekam Brahma, Sadekam, Chidekam, Sachchit, Chit Sat, Ekamchit, Brahma Sat, Brahmachit, Brahmaekam, Aim Sat, Aim Chit, Aim Ekam, Aim Brahma, Aim Sad, Brahma, Aim Chid Brahma, Aim, Ekam Brahma, Aim Sadekam, Aim Chidekam, Aim Sachchit, Aimchit, Sat, Aim Ekam Sat, Aim Ekamchit, Aim Brahma Sat, Aim Brahmachit, Aim Brahmaikam.* By substituting *Hrim* in place of *Aim*, another

The Rishi* of this Mantra is Sadāsiva; its metre is entitled Anushtuva;† its Deity is the Supreme Brahma, swaying every heart and free from attributes; it (this Mantra) is used for the attainment of the four-fold good. I shall treat of *Anganyása*‡ and *Karanyása*.§ Do thou hear my beloved (37—40).

O great goddess, O thou that art reverenced by the deities, the devotee should heedfully and in accordance with the rules relative to *Nyása* perform this one, uttering, consecutively, the *Tára* and *Sat Chit Ekam Brahma,* and then *Om Sachidekam Brahma,*|| together with *Namas, Swahá Vashat, hun, Vaushat* and *phat*¶ also uttered in succession, touching his thumbs, fore-fingers, middle fingers, ring-

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sixteen forms, and by substituting *Srim* in place of *Hrim* and as many more forms, are obtained. By this process the Mantra consisting of seven letters only is made to yield *five and eighty* forms.

* The sainted author.

† A measure of verse, the stanza consisting of four lines of eight syllables each or three lines of eight, twelve, and twelve making in either case thirty-two. This sloka takes after a Vedic *mantra* or hymn. Every *mantra* in the Veda must have a Rishi who sang it, is composed in a metre and records the glory of a particular Deity. Inorder to attribute superiority to this *mantra* the author says that the Rishi is such an august personage as Sadasiva himself and the deity is the Great Brahma.

‡ Consisting of *Anga* (body) and *Nyasa*.

§ Consisting of *Kara* (hand) and *Nyasa*.

|| This is a *mantra* expressive of the attributes of Para Brahma. *Sat*, eternally existing, *Chit* all intelligent, *Ekam*, one without second.

¶ *Namas*—I bow unto : an expression used at the time of worship.

Swaha—an exclamation used in making an oblation to the gods.

Vashat—an exclamation used on making an oblation to deity with fire.

Hun—Brahma.

Voushat—it is a mystic word expressive of the attributes of Para Brahma.

Phat—it is also the same.

fingers, and small fingers, and (finally) the backs of his hands, each with the other. This process should be gone through from the chest to the hands (41—43). Then O Pārvati, (the devotee) should practise *prānāyama*,* reciting while the *Mula Mantra* or the *Pranava*. O Pārvati, pressing the left nostril with the middle and ring fingers of the right hand, and reciting the while the *Mula Mantra* for eight times, he should fill himself with air through his right nostril† (44—45). Then pressing his right nostril with the thumb of his right hand, he should, suspending respiration, practising the *Yoga Kumbhaka*, recite the *Mula Mantra* for two and thirty-times. Then reciting the *Manu* for sixteen times, he should expell the air slowly by means of his right nostril. In this way also he should practise *puraka* and *Kumbhaka* and *rechaka*,‡ pressing the left nostril (46—47). Then, O thou worshipped by the celestials, the devotee should again go through the same process with his right nostril. I have described to thee, the mode in which Prānāyama is to be performed for the success in the Brahma Mantra (48). Then he should practise contemplation for having his cherished desire (49). In the lotus of my heart I meditate on that conscious Brahma who is without difference and without desire, who is incapable of being comprehended by a Yogin through contemplation, who

* A process of Yoga through the suppression of vital breaths.

† Reciting the Mantra eight times he should draw in breath slowly with his left nostril; then suspending respiration he should recite the formula two and thirty times and lastly, relieving the left nostril, he should expire gently reciting the formula sixteen times.

‡ These are the three modifications of Pranayama or breathing. The first is expiration which is performed through the right nostril whilst the left is closed with the fingers of the right hand: this process is called *Rechaka*: *Puraka* is the process of closing the right nostril and drawing up air through the left: in the third process which is called *Kumbhaka* both nostrils are closed and breathing suspended.

removest the fear of birth and death, who is ever enduring and is all knowledge, who is the seed of this entire universe, and who is capable of being known only by Hari Hara, and Vidhi* (50). Contemplating thus the Supreme Brahma, the devotee, with the object of being finally united with Him, should worship Him reverentially with mental offerings (51). For incense, he should offer earth to the Prime Spirit; for flowers ether; for *dhupa* air; for light energy† and for edibles, water (52). Then mentally reciting the great formula, and resigning its fruit to Brahma, the best of devotees should enter upon eternal devotion (53). Then that intelligent one, closing his eyes, should contemplate on the Eternal Brahma, and hallowing the articles before him with this formula—incense, flowers, cloths, ornaments, meats and drinks, should offer them to the Prime Spirit (54—55). These instruments of offering are Brahma. These offerings to the sacrificial fire are Brahma. The oblations unto the fire are made by Brahma; and to Brahma repaireth he that merges his mental being into these rites having Brahma for their object (56). Then opening his eyes, he should, as best he can, recite the (radical) formula, and then consecrating it to Brahma, he should read the hymn and the *Kavacha*‡ (57). O great Içāni, hear the hymn of the Prime Spirit, hearing which, O goddess, the devotee attains union with Brahma (58).

Salutation unto thee who art ever existent and the support of all the worlds; salutation unto thee who art all intelligence and the soul of the universe.§ Salutation unto

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* The Creator Brahma.

† *Dipan tejah Samvarpayet.* Another reading is *dipan taijasamarpayet.* The sense is the same.

‡ The verse written on the amulet.

§ The meaning is that the entire universe is but the manifestation of the Supreme Soul. This is the Vedantic doctrine that God exists every where.

thee who art the essence of non-dualism* and the giver of emancipation. Salutation unto thee who art great, present every-where and shorn of Gunas.† Thou alone art worthy of seeking refuge with; thou alone art adorable; thou alone art the cause of the universe which is thy form; thou alone art the creator, preserver and destroyer of the universe. Thou art alone great, firm and shorn of multiplicity of designs (60).

Thou art a fear unto fears, dreadful even unto the dreadful, the refuge of creatures and the purifier of all purifying (objects). Thou alone art the ordainer of exalted stations,‡ art superior even to the supreme and the protector of those affording protection unto others (61).

O lord of the great deities,† O thou identical with all forms (yet) unmanifest,|| O thou whom words cannot describe, O thou who art above the comprehension of senses and eternal, O thou who art above the reach of thought and undecaying, O thou that dost pervade the universe, art unmanifest and true, O lord of those light-

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* This is the doctrine of the Advaitas, so powerfully advocated by Sankara; the substance of the doctrine is that there exists nothing but God; the whole universe is but his manifestation or Maya. The key-note of the Advaita philosophy is *I am Brahma*, there being no difference between the individual soul and *Para Brahma*.

† See note on p. 2.

‡ The various gods as Brahma, Vishnu, Siva and others are appointed by thee.

§ *i.e.*, Thou art even above the great deities Brahma and others.

|| The entire universe is but the manifestation or the objective form of the Great Brahma; still no one can see Him. We can see the creation and not the Great Deity.

ing up the universe* do thou protect us from endless dangers† (62).

We meditate on Thee alone—we recite Thine attributes only. We bow unto Thee, who art one without second and the witness of the universe. Thou alone art true, the support of the universe, but thyself without any‡ and the Lord. Thou art a boat in the ocean of the world. We seek refuge with thee§ (63).

He, who reverentially reads this hymn of Brahma, the great soul, secures union with Brahma (64). One should read this hymn every morning; especially every Monday a wise man should recite and explain it to his friends devoted to Brahma (65). I have thus described unto thee, O goddess, the hymn of Mahesha. Listen, O thou of fair limbs, I will describe the amulet|| named the "well-being of the uni-

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* *i.e.*, the Lord of the sun, moon and other luminous bodies that light up the world. This passage may also be explained by making this compound word into two separate words *viz.*, *Jagatbhasakam* who brings the universe into light and *Adhisha*, *i.e.*, lord.

† The sense of egoism, intellect etc., which create a perpetual disunion between the individual soul and *Paramatman*. But Thou dost destroy all ideas of *ego* in us and make us at one with Thee. The devotee seeks here perfect and undisturbed communion with the Supreme Deity.

‡ The entire universe exists in Brahma, but He does not exist anywhere. So Brahma is the support of the universe, but He does not depend on any. According to the Vedantists, as we have observed, the world is the objective manifestation of the *Para Brahma*. And popularly the world is the hand-work of the Great God.

§ This hymn is now recited in their daily worship by the theists of India. The recitation of this hymn describing the attributes of the Great Brahma and pourtraying sheer helplessness and dependance of creatures was revived by the great religious Reformer Raja Ram Mohun Roy.

|| There is still the practice of wearing amulet amongst the Hindus as a preventive against diseases and ill-luck. Sometimes some mediclual plant is put inside it or a paper with a hymn written on it. The

verse." By reading it and wearing it one becomes acquainted with the knowledge of Brahma (66). 'May the Great Soul protect my head, may the Great Ishwara protect my heart, may the Protector of the universe protect my throat and may the All-seeing Lord protect my face (67). May the Soul of the universe protect my two palms; may the All-intelligent Deity protect my two feet and may the Eternal Great Brahma protect my all limbs (68). The Rishi, of this amulet of the well-being of the universe, is Sadāsiva; its metre is Anustuva and its Deity is the Great Brahma; the use of this amulet is described as leading to the attainment of the four-fold objects of life* (69). He, who with the process of Nyāsa† which the Rishis do, reads [this verse written on] the Brahma amulet, acquires the knowledge of Brahma and becomes at one with Him (70). If writing this verse on a *Bhurja* leaf‡ and placing it in a golden amulet

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amulet, here referred to, is called *Jagat Mangalam—i.e.*, it brings about the well-being of the universe.

* The amulet here means the verse which is encased in the amulet. In imitation of the Vedic hymn the Rishi or author of this sacred verse is Sadasiva. The commandment written on the amulet is as follows:—

"शिरसि सदाशिवाय ऋषये नमः मुखेऽनुष्टुप्छन्दसे नमः हृदये परब्रह्मणे देवतायै नमः धर्म्मार्थकाममोक्षावाप्तै श्रीजगन्मङ्गलाख्यकवचपाठे विनियोगः इति ।"

With my head I bow unto the Rishi Sadasiva; with my mouth I bow unto the metre Anustuva; with my heart I bow unto the deity *Para Brahma*. This is engraved on the amulet called the well-being of the universe leading to the attainment of virtue, worldly profit, desire and emancipation."

† Mental appropriation or assignment of various parts of the body to tutelary divinities accompanied with certain prayers or gesticulations.

‡ The *Bhoj* or *Bhojpatra* a tree growing in the snowy mountains; a kind of birch; the bark is generally used for writing on.

one wears it round his neck or on his right arm he becomes the master of all lordly powers (71) *

I have thus unfolded unto thee the Brahma amulet; one should disclose it unto a beloved and intelligent disciple devoted to his spiritual guide (72). Having read this hymn of the amulet the foremost of Sádhakas (religious devotees) should bow (73). Salutation unto the Great Brahma, salutation unto the Great Soul, salutation unto thee who art shorn of all qualities and salutation unto thee who art ever existent (74). One can worship the Great Brahma, as he likes, either by words or by his body, or by his mind, but his mind should always be pure (75). Having thus worshipped [the Great Brahma] always with his kinsmen and friends an intelligent man should accept the great favour from Brahma, the Great Soul (76). There is no (settled) time for the worship of the Great God nor for invoking Him and sending Him away.† Every where and every hour one can worship Brahma (77). Whether bathed or unbathed, whether fed or hungry one should always worship the Great Soul with a purified mind (78). Whatever drink or edible is offered to the Great Lord accompanied with this *Mantra* it becomes greatly sacred (79). The water of the Ganges, stone and other articles may be desecrated by touch. (But no such impurity whether touched or not affects the) article dedicated to the Great Brahma (80).

Having dedicated to Brahma along with the recitation

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* The passage may also mean that all his objects are accomplished.

† In idol worship there is a practice amongst the Hindus that they first invoke the life of the deity they worship in the idol before they offer their adorations. After finishing the Puja they throw away the idol into water. The latter rite is called *Visarjana*. This clearly indicates that the worshippers do not worship the clay or stone with which the idol is made, but the spirit that is invoked inside it. But as regards the worship of one True God no such rites are necessary.

of this *mantra* any (friut) ripe or unripe a votary should partake of it along with his kinsmen (81). Herein there is no consideration of caste or of its being the remant (of the food taken by one); nor there is the consideration of time, purity or otherwise (82). Without any consideration (whatever) one should eat an article dedicated to Brahma, in whatever country, in whatever time and in whatever way it is obtained (83). O goddess, the edible, offered to Brahma, is highly sacred and difficult of being secured by gods even if it is brought by a *chandála** or drops down from the mouth of a dog (84). O thou worshipped of the celestials, how can I speak of the fruit accruing to mankind from partaking of the edible dedicated to the Great Lord (85). He, who has committed a great iniquity or who has been contaminated by any other sin, is forsooth freed from it if for once (even) he partakes of the food dedicated to Brahma (86). By partaking of the food dedicated to Brahma one acquires the fruit acquired by bathing at one and a half crores of sacred shrines (87). By partaking of the food dedicated to Brahma one reaps the fruit a crore of times more than what is acquired by celebrating Ashwamedha (horse-sacrifice) and other sacrifices (88). With a crore of tongues and a hundred of mouths one cannot describe the virtues of the great *Prasáda*† (89). Even if a *chandála*, wherever he may be, obtains the ambrosia dedicated to Brahma he secures union with Him (90). Even if edibles are offered to Brahma by low-caste people they are acceptable unto Brāhmanas who have mastered the Vedanta (91). The consideration of caste distinction should not prevail in (the acceptance of) the food dedicated to Brahma. He, who will regard it desecrated, will be visited by a mighty iniquity (92). O my dear, rather (a person) should perpetrate a hundred iniquities, rather he should murder a

* A low caste Sudra whose very touch even pollutes an article.
† Food offered to the Great Brahma.

Brāhmana than he should ever disregard the edible dedicated to the Great Brahma (93). The departed manes of those ignorant persons drop down into the region underneath who cast off the edibles and drinks purified with this great *mantra* (94). And they themselves too live in the hell of *Andhatámiskrá** till the dissolution of the universe. There is no relief for them who disregard the edibles dedicated to Brahma (95). By practising this great *mantra* one's all actions become pure; his state of drowsiness even† leads to the performance of pious deeds and even his wilful actions are recognised by the Sacred writ (96). Of what use are to him the Vedic and Tāntrik rites? Even the wilful actions of those learned men, who are devoted to Brahma, are recognised by the Scriptures (97).

By performing deeds sanctioned by the Scripture he does not reap any fruit nor is he visited by any sin for not performing it. There is no impediment or sin in practising Brahma mantra (98). Following this religion, O great goddess, one should be truthful, a master of his senses, ever studious of the well-being of others, be above changes and good-intentioned (99). (He) should be shorn of haughtiness and pride, merciful, of pure mind, please his parents and (always) serve them (100). He, who hears Brahma,‡ meditates on Brahma and whose mind is bent upon searching

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* Hell of darkness. According to the ordinary Hindu mythology there is a number of hells where people are constrained to live according to the nature of their sins. This however gives an idea of the great respect which the Hindus cherish towards virtue and morality.

† There are three states of a man's existence, (1) *Sushupti* drowsiness or dream, (2) *Nidra* sleep, (3) *Jagarana* or wakefulness. The purport of the Sloka is that even in the state of dream or drowsiness men perform some actions mentally; even these actions of those who recite this *Brahma-mantra* are holy.

‡ He who listens to themes relating to the existence and attributes of Brahma.

after Brahma, being of controlled mind and firm understanding, acquires the vision of Brahma* (101). One, initiated into Brahma-mantra, should not speak falsehood, should not think of injuring others, and should avoid knowing another's wife (102). O goddess, at the commencement of every work, he should utter *Tat Sat*;† and while drinking or eating he should say "I offer this unto Brahma" (103). One, conversant with the knowledge of Brahma, should undertake such a work as will be the means for his faring well in the world: this is his eternal duty‡ (104). O Shāmbhavi§ I will now describe unto thee the rites which one, initiated into Brahma-mantra, should perform in the morning, noon, and evening; and by celebrating which men acquire Brahma wealth in this world (105). In a proper place and seated on a proper seat, one, who is the foremost of worshippers, should, as mentioned before, meditate on Para Brahma (106). Having recited *Gâyatri*|| one hundred and

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* By Brahma-vision the author does not mean that one actually sees God with his material eyes. The esoteric meaning is that if a man continually busies himself with topics relating to the knowledge of Brahma, if he continually meditates on the attributes of Brahma, he naturally, as an out-come of this spiritual culture, sees God in every object around him and in his own soul. In this case it becomes a psychological impossibility for him to think himself separate from Brahma.

† Thou art eternal.

‡ Another reading is *Idamkaryasamapanam,—i. e.*, accomplishment of this work.

§ Another name of *Parvati* from its root meaning *belonging to Siva*, *i.e.*, Siva's consort.

|| A Vedic metre of 24 syllables. But here it is a sacred verse repeated by every Brahmana at his Sandhya (morning and evening devotions) and on other occasions also. Great sins even are said to be expiated by a pious repitition of this verse which is as follows :—

ॐ भूर्भुवस्वः तत्सवितुर्वरेण्यं भर्गदेवस्य धीमहि धीय
यो नः प्रचोदयात् ।

eight times O goddess, and having finished the recitation duly a wise man should, as mentioned before, bow (unto Para Brahma) (107). Thus the *Sandhya** in the worship of Brahma has been described unto thee fully by me, by the performance of which, the heart of the reciter of the *Mantra* becomes purified (108). O thou of fair limbs, hear the *Gáyatri* destructive of all sins. After having recited the word *Parameshwara* with the fourth declension† one should utter *Vidmahe*‡ (109). Afterwards reciting the word *Para Tattwáya*§ he should utter *Dhimahi*|| O dear. Then O Ishāni, (he should say) *Tat nas Brahma Prachodayát*¶ (110). This Brahma Gāyatri confers the four-fold objects of life.** Worshipping, celebrating a sacrifice, bathing, drinking, eating, whatever action one performs, it should be accomplished with Brahma-mantra. Rising up from the bed in the *Brahma-muhurtta*†† he should bow unto the preceptor

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This Gayatri occurs in the 3rd Mandala or book of the Rigveda. Its translation is as follows :—

"We meditate on that desirable light of the Divine Savitri who influences our pious rites.

Desirous of food, we solicit with praise of the Divine Savitri the gift of affluence."

* Religious abstraction, meditation, repetition of *mantras*, sipping water &c., to be performed by the three first classes of Hindus at stated periods in the course of every day especially at sun-rise, sun set and also though essentially at noon.

† Unto the Great God.

‡ We conceive him *i.e.*, Brahma who is the Great God.

§ Unto the Great Principle.

|| We meditate on Him.

¶ May that Brahma engage us in works leading to piety, profit, desire and emancipation. The meaning of the whole sloka is :—We realize the being of Brahma and meditate on Him who is known as Parameshwara and Paratattwa. May He engage us in works &c., &c.

** The four-fold objects of life are Dharma (religious profit), Artha (worldly profit), Kama (desire) and Moksha (emancipation).

†† Early in the morning.

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who has initiated him into the knowledge of Brahma (111—112). Meditating on Para Brahma he should recollect *Om* as much as lies in his power; he should then, as before, bow unto Brahma. This is the morning rite (113). The initiatory rite of this Brahma Mantra should be performed by reciting it thirty-two thousand times; one-tenth of this number *Homá** should be performed and one-tenth of this *Tarpana*† should be given (114). One should perform *Sechana*,‡ one-tenth time [of the number of *Tarpana*], and one, initiated into this mantra, O fair lady, should feed Brahmanas, one-tenth [of *Sechanas*] in number at [the time of the performance of the] initiatory rite (115). In the initiatory rite, there is no consideration of what should be eaten and what should not be eaten, what should be accepted and what should not be. There is no regulation regarding time and purification and no fixity of place (116). Whether fed or unfed, whether bathed or unbathed, a worshipper, of his own accord, should practise this most excellent mantra (117). O thou of a beautiful countenance, [this can be done] without exertion, pain, [recitation of] hymn, amulet *Nyasa*,§ *Mudra*,|| *Setu*,¶ the recitation of Choura, Ganesha

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* Burnt offering, the casting of clarified butter &c., into the sacred fire, as an offering to the gods, accompanied with prayers or invocations according to the object of sacrifice.

† A religious rite, presenting water to the manes of the deceased or to the Pitris collectively; also to the gods either generally or individually.

‡ The ceremony of sprinkling water on the head at the time of initiation.

§ See note on page 8.

|| See note on page 11.

¶ The sacred syllable *Om*—

मन्त्राणां प्रणवः सेतुस्तत्सेतुः प्रणवः स्मृतः ।
स्रवत्यनोंकृतं पूर्व्वं परस्ताच्च विदीर्य्यते ॥

[Kalika.]

Here a peculiar mode of the recitation of *Om*.

and others, and *Kulluka*.* Forsooth [the worshipper] in no time† acquires the view of the Great Brahma (118—119). In this great mantra, the determination of mind is recommended. In the practice of this Brahma mantra [one] should have his mind purified (120). The worshipper of Brahma, O goddess, considers all filled with Brahma. This great man does not meet with any impediment or deficiency. Any such deficiency becomes forsooth complete (121). In this dreadful and sinful Kali Yuga the hard practice of austerities is declining. The only means of salvation unto creatures is the practice of Brahma mantra (122). O great goddess, I have spoken various means of spiritual discipline in various Tantras and Agamas; but they are hard of being practised by weak men of Kali (123). O dear, they are short-lived, of limited means of subsistence, dependent on cooked-rice for their life, covetous, eager to acquire riches and fickle-minded (124). They cannot fix their mind in contemplation, cannot suffer the troubles of Yoga. For their well-being and salvation, this road of Brahma has been described by me (125). Verily, verily do I tell thee, O goddess, save the initiation into Brahma worship there is no other means of emancipation and happiness in Kali (126). One should perform ablutions in the morning, recite prayers at three periods (of conjunction), and make adorations in the noon. This is the rule laid down in all the Tantras. But O Sivā, the regulation regarding the worship of Para Brahma depends on the will of the worshipper (127). Here [in the worship of Brahma] the regulations are slaves, the restrictions are powerless; (the devotee's) own free-will leads

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* A mode of recitation.

† The word in the text is *Akasmat*—which literally means all on a sudden. But we have translated it as *in no time*, keeping an eye on the context.

to [his] well-being. With whom else then should one seek refuge (128)?*

Having secured a preceptor of firm mind, quiescent soul, and conversant with the knowledge of Brahma, one, devoted to Brahma, should reverentially tender the following prayer at his lotus feet (129). "O thou full of mercy, O lord of the poor, I seek refuge with thee. O thou, having fame for thy wealth, do thou extend the shade of thy lotus feet unto my head" (130). Having submitted this prayer unto his preceptor, he should, as much as lies in his power, adore him and afterwards should stand before him mute with folded hands (131). Having judged, duly and as mentioned, the characteristics of a disciple (in him) the preceptor should kindly invite and communicate to that good disciple the great Mantra (132). The wise preceptor should sit with his face directed towards the east or north. And placing his disciple on his left side he should cast compassionate looks on him (133). Thereupon performing the *Nyâsa* of the Rishis he should, accomplishing the well-being of the worshipper, recite eight hundred *Mantras* on his head (134). The good preceptor, an ocean of mercy, should make the Brahmanas listen to this *Mantra* through their right ears and the other castes through their left ears (135). O Kalikā, I have thus described, unto thee, the method of delivering instructions

* The purport of this Sloka is that the regulations and restrictions laid down by Scriptures in the worship of various deities are entirely powerless in the worship of one True God. The worship of Para Brahma is not at all subject to any such regulations that are observed by various sects. Considerations of time and place do not prevail in the worship of One True God. Any where and at any time, in any form and in any way a worshipper can worship Para Brahma. In these few slokas the author has attempted to prove that the worship of One True God is the most convenient form of religion for men and has advantages over various prevailing forms of faith. Useless rituals and ceremonials which play a most important part in various forms of faith have no place in the worship of One True God.

of Brahma *Mantra*. Herein there is no necessity of making adoration, etc. Determination of mind is only necessary (136). Thereupon when the disciple will fall straight at his lotus feet the preceptor, having recited the *mantra*, out of love, should lift him up (137). "Rise up, O my son. Thou art released.* Be ever intent on acquiring the knowledge of Brahma; master your senses and be truthful. Mayst thou always enjoy freedom from diseases and strength" (138). Thereupon rising up the foremost of worshippers should, according to his might, make presents of wealth or fruits to his preceptor. And then following the behests of his preceptor he should range on earth like a celestial (139). As soon as (a man) receives Brahma *Mantra* his soul becomes at one with Brahma. O goddess, of what use are other religious exercises to him who is thus unified with Brahma. O dear, I have thus described unto thee in brief the initiation of Brahma (140). As soon as the preceptor is propitiated one should be initiated into it (141). Of Sāktas, Shaivas, Vaishnavas, Souras and Ganapatas, of Brahmanas and other inferior castes every one is entitled (to receive this Brahma *Mantra*) (142). By the influence of this *Mantra*, O goddess, I have become the victor of death, the God of gods and the preceptor of the universe;† I act of my own accord and am shorn of doubts (143). Having received formerly this *Mantra* from me, the Brahma saints Brahmā, Bhrigu and others, the celestials Indra and others and the celestial saints, Nārada and others worshipped Brahma (144). By the mercy of Paramātmā‡

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* Freed from the fetters of ignorance. A man, by acquiring the knowledge of Brahma, is released from egoism and other evil results begotten by ignorance.

† These are the various appellations of Siva. The epithet *Mritunjaya*, which literally means *victor of death*, refers to his immortality.

‡ *Paramatma* here means the Almighty Lord. The esoteric meaning of the Sloka is that they all after having been initiated into

the ascetics received this *Mantra* from the celestial saints, and the royal saints from the former; and they all became at one with Brahma (145). O great Ishāni, there is no consideration whatever attaching to this Brahma *Mantra*. Without forming any judgment, the preceptor should confer his own *Mantra* upon his disciple (146). A father should initiate his sons, a brother should initiate his other brothers, a husband should initiate his wife, a maternal uncle should initiate his nephews and a maternal grand-father should initiate his grand-sons (147). In the distribution of this great *Mantra* there occurs no such short-coming as takes place when one gives it himself to another or when one is initiated by his father (148). Whatever may be the ordinances if one hears it from the mouth of a preceptor who is acquainted with the knowledge of Brahma he becomes purified and at one with Brahma. He is not affected by holiness or sin. The Brahmanas and other householders* who follow this Brahma *Mantra* are regarded with particular reverence by their own caste men (150). The Brahmanas become like unto Yatis† and other castes become like the Brahmanas.‡ Therefore all should adore persons conversant with the knowledge of Brahma and initiated unto Brahma *Mantra* (151). The persons who disregard them§ are like this *Mantra* forget all sense of differences between themselves and the Lord.

* The word in the text is *Grihastas* which literally means *house-holders*. But the author, here means, as appears from the context, "others castes inferior to Brahmanas." In the whole of this Tantra it appears that the author lays no stress, as we find in other theological works, on caste distinction in the worship of the Great Brahma.

† An ascetic, one who has renounced the world and controlled his passions. Sruti :—

यथादानं विना हस्तौ यथाज्ञानं विनायतिः ।

‡ The Brahmanas are really speaking spiritually advanced persons.

§ *Them* here refers to the worshippers of Brahma. The meaning of the sloka is that those persons who disregard these saints are as

the killers of Brahma; and they will reside in a dreadful hell so long as the sun and the stars will be visible (152). Vilification of the worshippers of Brahma begets sin ten millions of times greater than what is engendered by the murder of a woman or the destruction of an embryo (153). As by receiving instructions about Brahma one is freed from all sins and becomes at one with Brahma so do people by worhipping thee (154).

CHAPTER IV.

THE GODDESS said:—Hearing in detail about the worship of Para Brahma the Great Goddess, filled wih great joy, accosted Shankara saying (1):—

"O lord, the most excellent form of Brahma worship, that thou hast described, brings on the satisfaction of all people, leads to the attainment of Brahma himself, confers intellegince, strength and lordly powers and begets happiness. I am satiated, O lord of the universe, with drinking the ambrosia of thy words (2—3). O thou the ocean of mercy, thou hast said, as by worshipping Brahma (people) attain to unification with Him so do they by adoring me (4). I wish to know about the most excellent worship of me leading to the unification with Brahma which thou hast described, O lord (5). What are the rites thereof? By what means can they be practised? What is the *Mantra*

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sinful as the murderers of Brahma. Brahma cannot be murdered. Here the murderers of Brahma are all those who insult His presence and knowledge.

laid down? And what is form of worship and mental concentration (6)? It behoveth thee, O lord, to describe this subject in particular leading to my satisfaction and the well-being of the universe, from its very beginning to the end. O Shambhu* who is there save thee, the physician of the worldly ills (7)?"

Hearing those words of the goddess, Pārvati's lord, Maheshwara, the god of gods, said with great delight to her (8).

SADASIVA said:—"Hear, O great goddess, the motive of thy adoration and how by worshipping thee one attains to unification with Brahma (9). Thou art the Prime Prakriti of Brahma, the great Atman. The entire universe hath emanated from thee and thou art the mother of the world, O Sivā† (10). O goddess, the entire universe mobile and immobile, from the great principle Mahat,‡ to an atom, hath sprung from thee. The whole universe is subject to thee (11). Thou art the mother of all learnings and the origin of us all. Thou dost know the entire universe, but none else doth know thee (12). Thou art Kāli, Tārini, Durgā, Sodashi, Bhuvaneshwari, Dumavati, Bagalā, Bhairavi and

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* Another epithet of Shiva.

† This is the principle of the Sankhya system of philosophy. The first principle or Tattwa is nature (Prakriti) and the creation of the world is brought at out by an involuntary union between nature and soul or Prakriti and Purusha. Prakriti is the creative energy of Brahma. Prakriti is the actress and Purusha the spectator. This Prakriti or nature is the universal and material cause; the root or the other plastic origin of all. It is eternal, productive and not produced.

‡ There are according to the Sankhya twenty-five true principles or Tattwas as evolved by Nature or Prakriti. Mahat or the intellectual principle is the first production of Nature. The others are Ahankara or the consciousness of ego; five Tanmatras or subtle particles; five instruments of sensation as the eye, ear &c.; the five instruments of action; mind; five elements produced from the five elemental particles.

Chinnamastā* (13). Thou art Annapurnā,† the goddess of speech, and the goddess whose abode is lotus.‡ Thou art identical with all energies and all the gods constitute thy body (14). Thou alone art subtle and gross, manifest and unmanifest, with and without forms; who can know thee (15)? For the work of my votaries, for the well-being of the universe, for the destruction of the Dānavas thou dost assume various forms (16). Thou art of four arms, two arms, six arms, and eight arms. For the protection of the world thou dost take up various weapons (17). In all the Tantras thine various forms and modes of worship as Mantra, Yantra, etc., have been described. And three shorts of Bhāva have been mentioned (18). In Kali Paçu Bhāva is not to be seen and Divaya Bhāva is also rare. In Kali-Yuga only works accomplished by Beera Bhāva§ are seen (19). O goddess, in Kali, without Kulāchara|| a man cannot attain to the

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* These are the ten manifestations of the goddess which are technically called Dasha-Mahavidya. The allusion is as follows:—Daksha the father of Sati, an incarnation of the goddess, married her to Siva. At a sacrifice he did not invite his great son-in-law. But Sati wanted to go there uninvited. Siva did not like it. She, to secure the consent of her husband, showed these her various forms to him.

† The goddess of food—the presiding deity of Beneras.

‡ Lakshmi the goddess of riches.

§ Bhavas are literally mental proclivities; they are three-fold, namely Pacu, Beera, and Divya. The first is the lowest stage, in which a man is pervaded by Tamas or disorganizing tendency and acts like a brute. In Divya Bhava a man is pervaded by Sattwa Gunas or organizing tendency and acts like a god. Both these classes of men are rare in Kali-yuga. In Beera Bhava, a man is pervaded by Sattwa-Rajasik tendency. He engages in all pious works, worships God, and gradually by spiritual discipline secures emancipation or Moksha. Thus *Beerasadhanakarmani* are spiritual exercises and righteous works. It is through these works that a man, in Kali-yuga, secures the *summum bonum* of life namely unification with Brahma.

|| There are, according to the Trantrik system six Achararas. [See introduction]. In *Nityanitya* Tantra Koulachara is thus described.

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consummation of spiritual culture. Therefore, with every care one should practice Kula rites (20). O goddess, the practice of Kula rites begets the knowledge of Brahma. When a mortal is endued with the knowledge of Brahma he undoubtedly becomes liberated* although alive (21). By (worldly) knowledge [a man] perceives what is holy and what is impure. [But when] the knowledge of Brahma

दिक्कालनियमो नास्ति तिथ्यादिनियमो न च ।
नियमो नास्ति देवेशि महामन्त्रस्य साधने ॥
क्वचित् शिष्टः क्वचित् भ्रष्टः क्वचित् भूतपिशाचवत् ।
नानावेशधरा कौलाः विचरन्ति महीतले ॥
कर्द्दमे चन्दनेऽभिन्नं मित्रे शत्रौ तथा प्रिये ।
श्मशाने भवने देवि तथैव काञ्चने तृणे ।
न भेदो यस्य देवेशि स कौलः परिकीर्त्तितः ॥

There is no rule about time and quarters—no rule about the position of planets and there is no rule about the recitation of great Mantra. Sometimes quiet, sometimes degraded, sometimes a ghost or goblin. Koulas, in this way, roam on earth. They do not see any distinction between mud and sandal, a friend and foe, cremation ground and dwelling-house, gold and grass. Such persons are called Koulas.

* The word in the text is *Jivanmukta*, which, when literally rendered, means, liberated when alive. A man, when he is freed from worldly attachments and self-ful desires, is called a liberated man. This stage of spiritual culture has been beautifully purtrayed by the Rishi Dattatreya in the celebrated treatise, *Jivanmukti Gita*. This little book consists of twenty-three verses in which the characteristics of such a person have been beautifully described. That man is called *Jivanmukta* who thinks and realizes within himself that *Brahma* as *Jiva* resides in all creatures. Atman is really one—it appears as many on account of its assuming various forms. A *Jivanmukta* Yogin does not see any difference between Paramatma and Jivatma *i.e.*, God-soul and the individual soul. A man by *Kulachara* rite continually tries to see no difference between a friend and foe, sandal and mud. By this spiritual discipline when all ideas of distinction disappear he arrives at this stage and is called *Jivanmukta*.

springs up [in him the distinction of] what is holy and unholy does not exist* (22). What can be unholy before him who knows the Great Brahma as Omnipresent and Eternal and regards all as identical with Brahma (23). O goddess, thou art identical with all and the mother of all. Thyself being pleased, O goddess, all are pleased (24). Thou alone didst exist before creation as invisible† darkness. And when thou wert impregnated with the desire of creating Para Brahma the entire universe emanated from thee (25). By thee has been created this universe—from Mahat and other Tattwas (principles) to the very elements. Brahma, the cause of all causes,‡ is merely an efficient cause (26). He is real, omnipresent and exists covering all.§ He is Eternal, all intelligence and is unattached to all objects (27). He does not do (any work), does not eat and does not exist. He is truth and knowledge, without beginning or end and beyond the range of mind and speech (28). Thou art the greatest Yogini. Depending on His will thou dost create, preserve and destroy this universe consisting of the mobile and immobile (29). Mahākāla, the instrument of universal destruction, is thy form. At the time of universal dissolution Kāla devours all (30). He is designated Mahākāla on account of his devouring all creatures. And because thou dost devour Mahākāla thou wart called the Prime and great Kāli (31). Thou art called Kāli because thou dost

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* *i.e.*, a man, when he is endued with Brahma Jnána does not perceive any distinction whatever; all things appear in the same light to him.

† The literal rendering would be imperceptible *i.e.*, beyond the range of speech, mind and eyes. The purport is that before creation Prakriti or Nature existed as shapeless chaos.

‡ The argument is:—Brahma is merely an efficient cause—it is Prakriti that is the material cause of creation. Brahma has no direct connection with the work of creation. He is an "idle spectator" as the Sankhya designates Him.

§ He exists in all objects.

devour Kāla. Thou art the prime form of all. Because thou art the first in time and of all elements thou art called the Prime Kāli (32). (After universal dissolution) assuming thy own form of shapeless darkness, beyond the range of speech and mind thou dost alone remain (33). Thou art with and without any form. By thy Māyā (illusive energy) thou dost assume many forms. Thou art the beginning of all without any beginning. Thou art the mistress of creation, destruction and preservation (34). Therefore I say, O fair lady, that by worshipping thee one obtains the same fruit which he does by being initiated into Brahma Mantra (35). (In pursuance of divisions of) time and country, I have, O goddess, described various conduct and mental proclivities. In some (Tantras) I have described secret worship (36). Mortals partake of fruits according to the privileges* they are entitled to. And men (are) divested of sin and cross [the ocean of the world] (37). Those, who acquire inclination for Kulāchar practices through piety acquired in many births, purify their souls through Kulāchar and become unified with Shiva (38). What to speak of Yoga there where is abundance of enjoyment? Absence of enjoyment is Yoga. But a Koula† partakes of both (39). O thou of good vows, if one, who is acquainted with the true essence of Kula rites, worships one god, all gods and goddesses are forsooth adored (by him) (40). By offering adorations in consonance with Kula rites one acquires ten millions of times more piety than the fruit which one reaps

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* *i.e.* according to their conduct, mental proclivities and the nature of their devotions.

† One who follows Kulachar. Yoga is spiritual discipline for securing union of the numan soul with the Divine Soul. For this one is to eschew all attachments and enjoyments. But one, who is a Koula, *i.e.*, who practices this Tantrik rite, can at once be a Yogin and partake of the objects of pleasure. To him all objects are the same for he is not attached to the objects of the world.

by giving away the earth filled with gold (41). If a Chandāla* even acquires the knowledge of Kulāchar he becomes superior to a Brahmana. A Brahmana, who does not follow Kula rites, is more degraded than a Chandāla (42). For acquiring a knowledge of me there is no other religious practice superior to Koula. A man acquires the knowledge of Brahma as soon as he practices this rite (43). I tell thee truly, O goddess; ascertain this in thy heart. There is no other religion superior to Koula which is the best of all religious forms (44). This great road lies hidden infested with beasts. It will be known when the powerful Kali will set in (45). When Kali will grow powerful, truly I do tell thee, there will be no men on earth predominated by Paçu-bhāva except the Kulāchārins (46). Then only will Kali grow powerful, O fair one, when Vedic and Pouranik initiation will not be in vogue (47). O Sivā, O thou of controlled mind, then only will Kali grow powerful when the tests of virtue and sin enunciated by the Vedas will not be in vogue (48). When the celestial river (Ganges) will be broken and diverted at places, then only, O Kuleshāni, Kali will grow powerful (49). When the Mleccha kings will grow avaricious for wealth, then, O thou of great wisdom, Kali will grow powerful (50). When women will be highly wicked, harsh-speeched, busy with quarrels, and vilify their husbands then only Kali will grow powerful (51). When men on earth will be under the influence of women and slaves of lust and speak ill of their elders and friends then only Kali will grow powerful (52). When the earth will yield limited harvest, clouds will discharge little water and the trees will not bear abundant fruits then only will Kali grow powerful (53). When brothers, relatives and ministers, possessed by greed for riches, will fight with one another then only will Kali grow powerful (54). When men, taking meat and drinking

* One of the most degraded castes to touch whom even is a great polution. The Brahmanas even do not see them or cross their shadow.

liquor publicly, will not be censured and punished and when all will drink secretly then only will Kali grow powerful (55). As people used to drink in Satya, Tretā and Dwāpara so they will do in Kali according to Kula rites (56). Kali will not oppress those truth-purified, self-controlled and compassionate persons who will practice Kula rites; their conduct will be known all over (57). Kali will not oppress them who are given to the service of their preceptors, cherish reverential faith for the lotus feet of their mothers and are devoted to their own wives (58). Kali will not oppress them whose vow is truth, who are devoted to truth, who rigidly follow the religion of truth and who practice Kula rites (59). Kali will not oppress them who will offer Tattwas* (wine, meat &c.,) purified according to Kula rites to truthful Yogins (60). Kali cannot oppress them who are devoid of envy, pride, malice and egoism and who have faith in Kula rites (61). Kali cannot oppress them who live in the company of Kulas, who live near Kula saints and serve the Kulas (62). Kali cannot oppress those Koulas, who are intent upon following Kula rituals and, who, putting on various dresses, worship thee with Kula practices (63). Kali cannot oppress them who, according to Kula rituals, bathe, make charities, recite, visit sacred shrines, perform vows and offer water to the departed manes (64). Kali cannot oppress them, who, in pursuance of Kula rites, perform all forms of Sanskāra† beginning with

* Tattwas here evidently mean, wine, meat, flesh, Mudra and women. In Tantras we also meet with *Pancha* Tattwas: they are Gurutattwa, Mantratattwa, Manastattwa, Devatattwa and Dhyana Tattwa. The ceremony of purification or *Shodhana* plays an important part in Tantrik rituals. Nothing of the five essential ingredients can be offered without having previously purified them. Various processes and Mantras regarding this ceremony of purification have been laid down in Tantras.

† A purificatory rite: there are twelve such rites.

Garbhādhana* and Srāddhas† and other ceremonies for their departed manes (65). Kali does not oppress those votaries who bow unto Kula Tattwa,‡ Kula ingradients§ and Kula Yogins (66). Kali is a slave unto those who are shorn of crookedness and untruth, who are of pure character, who follow Kula ways, whose vow is to do good to others and who are pious (67). O dear, although Kali is a bundle of demerits, it has one virtue however. Truthful Koulas meet with their well-being as soon as they think of it (68). In other Yugas men used to acquire virtue or sin by their thoughts, but in Kali they acquire virtue only and not iniquity (69). Those who do not practice Kula rites, those who always speak untruth and those who injure others are Kali's slaves (70). Those who speak against Kula rites, those who desire for other's wives, those who injure people following Kula ways are known as the slaves of Kali (71). While describing the conduct of various Yugas, I have, O Pārvati, related, for thy pleasure, O fair one, in brief, the predominating characteristics of Kali (72). When Kali will set in, O goddess, all religious rites will grow weak. Only truth will remain and therefore every body should be truthful (73). Whatever actions a man will perform resorting to the religion of truth, they all will bear fruits. Know this, O thou of good vows, as truth (74). There is no virtue greater than truth and there is no sin greater than untruth. Therefore with all his heart a mortal should follow truth (75). Worship without truth is useless, recitation divorced from truth is (equally) useless, and Tapas without truth is useless like sowing seeds in a barren land (76). Truth is Para Brahma and Truth is great Tapas ; truth lies at the root of all works. There is nothing superior to truth (77). Therefore I have

* A ceremony performed at the first conception of a child.

† A rite performed after the death of a person.

‡ A woman, flower &c.

§ Wine, meat &c.

told (thee) that in the irrepressible and sinful Kali men should follow Kula rites in pursuance of truth (78). Truth suffers deterioration from hiding (anything): there can be no secrecy without untruth; therefore a Koulika should practise Kula rites publicly (79). I have mentioned in Kula Tantra that it is not an untruth if a man keeps Kula rites secret for observing them; but this is not preferable when Kali grows powerful (80). In Krita age virtue had four legs; in Treta it lost one; in Dwāpara it had two legs and in Kali Yuga, O goddess, it has only one leg (81). Still Tapas and compassion have been lamed* and only truth is powerful. If this leg of truth is broken virtue will suffer extinction. Therefore resorting to truth one should perform all works. There is no other means, but Kula rites, O Kuleshwari (83). If untruth even enters here how can there be any salvation? Therefore having their souls purified by truth, men, following the way spoken out by me, should perform all their works prescribed for different castes and orders—initiation, adoration, recitation, Homa, Purashcarna and Tarpana (84—85). According to the ordinance spoken out by me, a man should perform all rites, daily and obligatory, whatever should be done and whatever should not be done, whatever should be accepted and whatever should be rejected, such as penances, marriage, Punsavana,† Simantennayana,‡

* The purport of the Sloka is :—In Kali Yuga virtue has one leg only consisting of three parts, Tapas, Compassion and Truth; of these three parts the first two have been lamed and rendered useless. And if the only remaining part, namely truth, suffers deterioration virtue will be extinct from earth. It is therefore the bounden duty of the people of Kali Yuga to adhere to truth steadfastly.

† A ceremony performed on a woman's perceiving the first signs of a living conception with a view to the birth of a son.

‡ One of the twelve purificatory rites observed by women in the fourth, sixth or eighth month of their pregnancy.

Jātakarma,* Nāmakarana,† Chudākarana,‡ Anteshti,§ Srāddha of his father, other Tirtha Srāddhas,|| sanctioned by Agama, Vrishotsarga,¶ autumnal festival, setting out, entrance into a (new) house, putting on cloth, digging and repairing tanks, wells, and water reservoirs, Tithi rites,** construction and consecration of houses and temples, rites which should be performed during the day, night, on a Parva,†† or during season, months and years. If a man does not perform them out of stupefaction, evil desire and irreverence O Maheshi, he, with all his works despoiled, will become a worm of excreta. If disregarding my view a man performs any work in the powerful Kaliyuga it will produce contrary results. Any initiation, which is not approved of by me, destroys the life of the worshipper. His adoration too, O Goddess, becomes fruitless like the offering of clarified butter into ashes. The gods are annoyed with him and he meets with impediment at every step (86—92). O Amvikā, knowing my scripture he, who will during the prevalence of the Kali Yuga perform religious works according to any other ordinance, will be the perpetrator of great iniquity (93). The man, who will perform penances and nuptials according to any other form, will live in a dreadful hell so long as the sun and moon will exist (94). (If disregarding my teachings)

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* The ceremony that is performed at the birth of a child.

† The ceremony of giving name to the child.

‡ The ceremony of tonsure when a child is 7 or 8 years old.

§ Funeral rites.

|| When people visit sacred shrines they perform this ceremony in honor of their departed ancestors.

¶ Dedication of a bull to religious purposes. The bull is let off and allowed to range at large.

** Religious rites performed at the conjunction of particular planets.

†† Particularly, the days of the four changes of the moon, *i.e.*, the eighth and fourteenth day of each half-month and the days of the full and new moon.

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a man performs vows he will be visited (by the sin of) Brahmanicide; and [although initiated into Samskaras or purificatory rites,] he will be devoid of them; and although wearing a sacred thread he will be more degraded than a Chandāla (95). Even if a maiden be married (according to any other form) know her as blameable. O Kulanāyikā, even by associating with her a man will be visited by sin (96). Day after day the man will commit the sin of knowing a prostitute. The gods will not accept water or other articles offered by him (97). Even the departed manes do not accept it considering it as excretion and pus. Their offspring becomes a *Kánina** and is excluded from the pale of all religious works (98). [If any one according to an ordinance] not pointed out by Shambu sets up the image of god he is not entitled to rites for gods, departed manes and Kula (99). Even the gods will not live there.† He will not reap any fruit either in this world or in the next. Uselessly does he spend money and suffer bodily pain (100). If a man, having forsaken the ordinances laid down in Agama, performs a Srāddha it becomes useless. And he too, with his departed manes, goes to hell (101). The water offered by him is like blood and the Pinda‡ is like excretion. Therefore a mortal, with all care, should follow the teachings of Shankara (102). What is the use of speaking more? Verily, verily have I told thee O goddess, that all works, not performed according to Shamvu's (teachings), are useless (103). What to speak of his acquiring greater virtue even his accumulated piety suffers extinction. One, who does not observe Shamvu's rites, cannot escape from the hell

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* The son of an unmarried woman.

कानीनः कन्यकाजातो मातामहसुतो मतः।

(Yajnavalka).

† In that temple erected by him.

‡ A cake offered to the departed manes on the occasion of a Sraddha.

(104). O great Içāni, if men perform their daily and obligatory rites according to the mode spoken of by me (verily) do they worship thee (105). Hear, I will describe the particular form of worship accompanied with *Mantra* and *Yantra* which is the panacea for the ills of Kali (106).

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CHAPTER V.

SADASHIVA said :—Thou art the prime and great Sakti (energy) and the very form of all energies. By the help of thy energy we engage in the works of creation, preservation and destruction (1). Endless are thy manifestations, forms and colour. It is difficut to worship them all. How can one describe them (2)? By virtue of a spark of thy compassion, I have described them and the means of adoring them in Kula Tantras and various Agamas (3). I have not however disclosed the secret worship anywhere by virtue of this (secret worship) ; such is thy compassion for me (4). Accosted by thee now I am not capable of keeping it secret ; out of my love for thee I disclose it which is dearer than my life, my dear (5). It assuages all sorts of sorrow and drives away every kind of danger. It conduces to thy pleasure and is ever the instrument of obtaining thee (6). O dear, it is a priceless treasure unto the short-lived people, vitiated by the sins of Kali who are not capable of working hard (7). It does not require many *Nyásas,* worship and self-restraining processes. It is brief, can be achieved easily and yields great fruit unto the votaries (8). O goddess, O Sivā, I shall describe, in the beginning, the order of *Mantroddhár** by hearing which a man becomes immediately liberated although alive (9). When Prānesha ascends Taijasa (*Ra*) add *Bherunda (E)* to it, then add *Vinduman*. Having thus recited the primary Mantra make the Second† (10).

* One of the Tantrik rituals of making and reciting mantras.

† The word thus formed is *Hrim*. Pranesha=Ha ; Taijasha=Ra ; thus Ha+Ra=Hra+Bherunda Ee=Hri+Vyomavindu=ं=*Hrim*. It is one of the Principal Tantrik mantras.

The second mantra is *Shrim*. Sandhya=Sha, Rakta=Ra, Vamanetra=Ee, Indu=ं so Sha+Ra+Ee+ं=*Shrim*.

When Sandhyā gets upon Rakta, add to it Vāma Netra. Hear, O auspicious lady, I will describe the third. When Prajāpati gets upon Dipa, add to it Govinda and Vindu. It yields pleasure to the votaries. After reciting these three mantras add (the word) Parameshwari (in vocative) (11—12). Then the word Vanhikanta, (Swāhā) should be uttered and thus the mantra, consisting of ten letters,* will be formed O Sivā. This is the learning of the great goddess consisting of every other form of science (13). For accomplishing all his objects the king of votaries should recite the first three seeds or any one of them (14). When the first three letters are cast off the mantra consists of seven letters. When Kāma, Vāk and Pranava are added three mantras of eight letters are formed (15).† While reciting the mantra of ten letters one should recite in the end the word *Kálíká* ; then reciting the three primary mantras, (*Hrim*, *Shrim*, and *Krim*), he should recite the word Swāhā (16). Then the mantra consisting of sixteen letters‡ will be formed which lies hidden in all the Tantras and which has been described by me ; and when *Shrim* and *Om* are added to the beginning two mantras of seventeen letters are formed (17). Endless are thy mantras, O dear, Kotis,§ and Arvudas.||

The third mantra is *Krim*. Prajápati=Ka, Dipa=Ra, Govinda=Ee, Indu=ँ so Ka+Ra+Ee+ँ=*Krim*.

* The mantra thus formed is *Hrim Shrim Krim Parameshwari Swáhá*. *i. e. Hrïm, Srim, Krim.*

† The purport of the Sloka is:—When first three letters Hrim, Shrim and Krim are left off the mantra stands thus consisting of seven letters—Parameshwari Swáhá. Again when three letters are added namely Káma or Kling, Vák or Aim and Pranava or Om three separate mantras are formed which are Kling Parameshwari Swáhá ; Aim Parameshwari Swáhá ; Om Parameshwari Swáhá.

‡ The mantra thus formed is Hrim, Shrim, Krim ; Parameshwari Kaliká ; Hrim, Shrim, Krim Swáhá.

§ Ten millions or a crore.

|| One hundred millions.

I have in brief mentioned only twelve mantras (18). The various mantras that have been described in diverse Tantras are all thine, since Thou art the Prime Prakriti (19). There is one mode of practising all these mantras; I shall mention it for pleasing thee, and for the well-being of the world (20). Without Kulāchāra, O goddess, Sakti mantra does not bring about the accomplishment of any object. Therefore engaged in Kulāchāra rites one should adore Sakti (21). Madya, Mānsa, Matsa, Mudrā and Maithuna—these five Tattwas have been described as the essential ingredients in the worship of Sakti (22). Any worship, divorced from five Tattwas, brings on an injury, as a corn, when sown on a rock, does not grow (23). Any adoration divested of five Tattwas yields no fruit. O goddess, without performing morning ablutions a man is not entitled to any religious rite (24). Therefore in the beginning I shall describe duly *Prâtakritya* (morning ablutions). In the last portion of the last period of the night, at the time of the rising of the sun, a worshipper should rise up from bed and leave off sleeping. Then seated (properly) he should meditate in the white lotus of his head on the two-eyed and two-armed spiritual guide (25—26). He is clad in a white raiment, adorned with white garlands and unguents. He is of a quiescent soul and his body is all compassion. He has boons and fearlessness in his hands (27). Holding a lotus Sakti remains on his left side embracing him. His countenance is smiling and delightful. He grants the desired-for objects of his votaries (28). Having thus meditated, O Kuleshāni, and worshipped him with mental offerings, one, who is well-versed in mantras, should recite the best of mantras, *Aim* (29). Having gone through the recitation as much as lies in his power and dedicated it to the right palm (of the goddess) the intelligent (devotee) should, with this mantra, bow unto the good spiritual guide (30). [He should say] "I bow unto thee, O Satguru, who art the destroyer of the noose of the

world, the giver of the vision of Jnāna (knowledge) and the enjoiner of the objects of pleasure and emancipation (31). I bow unto Sree Guru who is Parabrahma in a human form, the dispeller of ignorance and the promulgator of Kuladharma"* (32). Having thus bowed unto the spiritual guide he should meditate on his own God.† Having worshipped him as before he should recite the primary mantra (33). Having gone through this recitation as much as lies in his power he should dedicate it to the left palm of the goddess. Then the intelligent (devotee) should bow unto his Ishtadevatā with this Mantra (34). "Salutation unto thee who art identical with all and the upholder of the universe. Salutation unto thee who art the Prime Kālikā and the authoress of the creation and destruction (of the universe)" (35). Having thus bowed he should go out placing his left foot first. Then after passing urine and excreta he should cleanse his teeth (36). Then going to a pond he should duly bathe there. Then rinsing his mouth he should enter into water (37). Then placing himself into water up to his navel he should wash the dirt of his person. Afterwards bathing once he should get up and recite the Mantra (38). (Reciting the Mantra) of Atma Tattwa, Vidya Tattwa and Shiva Tattwa terminated by Swāhā, a Kula-Sādhaka, the foremost of worshippers, should touch the water thrice. Then immersing himself twice he should rinse his mouth (39).‡ The good worshipper should then write out on the water the principal Yantra§ and

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* The Religion of Tantras.

† 'Own God' here refers to a particular deity as Brahma, Vishnu or Siva which he worships. It is technically called Ishtadevata.

‡ The mantra when terminated by the word Swáhá stands thus:—Atma-Tattwáya Swàhá, Vidya-Tattwáya Swáhá, Shiva-Tattwáya Swáhá. The word Swáhá is expressive of an exclamation used in offering oblations to the gods (with dative). The worshipper here offers oblation of water to the true knowledge of soul, learning and Shiva.

§ A Tantrik appliance. The worshipper should mark out this figure on the surface of the water and then write on it the principal mantra.

on it the Mantra. He should then, O dear, recite the primary Mantra twelve times (40). Then meditating on water as fire the worshipper should dedicate unto the sun three handfuls of water. Then sprinkling his head thrice with that water he should obstruct the seven holes* (41). Thereupon for pleasing the deity he should thrice immerse himself in water. Afterwards rising up and rubbing his body he should put on a clean cloth (42). Then reciting the Gāyatri and tying up his hairs he should with most sacred dust and ashes put on the Tripundraka† mark on his forehead (43). Then the worshipper should in proper order recite Vedic and Tantrik prayers. Hear, I shall describe the Tantrik (prayer) (44). O Shivā, rinsing his mouth as before with water he should pray unto the sacred rivers (thus):—"O Gangā, O Yamunā, O Godāvari, O Saraswati, O Narmadā, O Sindhu, O Kāveri, do ye place yourselves in this water" (45—46). Invoking the sacred rivers in the water with this Mantra and the Mudrā, called Ankusha an intelligent worshipper should recite the cardinal mantra for twelve times (47). After reciting the principal Mantra and placing the middle finger close against the ring-finger he should from that water pour drops three times on the ground (48). He should then sprinkle that water seven times on his head. Then taking it in his left hand he should cover it with his right; afterwards reciting four times the five mantras presided over by Ishāna, Vāyu, Varuna, Indra and Vanhi‡ he should transfer that water into his right hand (49—50).

* Two eyes, two years, two nostrils and mouth; these are seven doors or holes.

† A mark on the fore-head consisting of three lines made with cow-dung, ashes, sandal, &c.

‡ Ishána is the name of Shiva. Vayu is the wind-god. Varuna is the lord of water. Indra is the king of celestials and Vanhi is the presiding deity of Fire. The mantra presided over by these gods is Hang, Yang, Vang, Rang and Lang.

Casting his looks at that (water) and meditating on it as fire the worshipper should draw it through (the nerve) Idā; and then passing it through Pingalā, he should wash away the impurities inside the body (51). Then getting it out and reciting the mantra he should throw it three times on an imaginary adamant. Then washing his hands and rinsing his mouth he should dedicate *Arghya** accompanied with this mantra to the sun (52—53). After saying "*Om*, *Hrim*, *Hansa*, *Ghrim*, *Surya*, I offer this† *Arghya* to thee" he should utter "*Swâhâ*" (54). Then according to the difference of three Gunas (or qualities) he should, in the morning, noon and evening, meditate on the three forms of the great goddess Gāyatri (55). In the morning [he should meditate on] Brahma (energy) who is of crimson hue, of two arms, a maiden, holding a jar full of sacred water, adorned with pure garlands, clad in a dark-blue raiment, seated on a swan and gifted with a smiling countenance (56). In the noon he should always meditate on Vishnu (energy) of dark-blue hue, four arms, holding conch-shell, discus, club and lotus, seated on Garuda, gifted with two rising breasts, adorned with a garland of wild flowers, youthful and stationed within the solar disc (57—58). In the evening a Yati should recollect the boon-giving goddess Gāyatri white in hue, clad in a white raiment and seated on a bull (59). She has three eyes and wields, in her lotus hands, a noose, a trident and a human skull. She distributes boons, is aged and of declining youthfulness (60). Having thus meditated and offered three handfuls of water to the great goddess he should recite Gāyatri either ten or a hundred times (61). Hear, O mistress of gods, I shall describe Gāyatri for thy satisfaction. Having first recited the word *Adyâi* he should in the end utter the word *Vidmahe* (62). [He should then

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* Oblation of water for washing.

† This is the mantra for worshipping the sun.

utter] *Parameshwaryai dhimahi Tanna Káli Prachodayat.** This is the Gāyatri which is destructive of great iniquities (63). He who recites this at three periods of junction reaps becoming fruits. Thereupon, O auspicious goddess, he should offer oblations to the celestial saints and Pitris (64). Having uttered Pranava (*Om*) he should add *Tarpayámi-namas.* In the worship of Sakti he should utter *Hrim* instead of Pranava and *Swáhá* instead of *Namas* (65). Having recited the principal mantras he should utter the word *Nivásinyai* after *Sarvabhuta.* Then adding the word *Sarvaswarupa* (in the dative) he should read the word *Sayudhá* (in the dative)† (66). Then uttering *Savaranái parát parái adyái Kalikài* he should recite *idam arghyam Swâhà*‡ (67). Having offered *arghya* unto the great goddess a wise man, after reciting the principal mantras as many times as he can, should dedicate it to her left palm. There-upon having bowed unto the goddess and brought water for pujā a worshipper should salute the sacred rivers. Then reciting the mantra he should engage in the meditation of the God. Arriving at the sacrificial yard he should cleanse his hands and feet. Then he should place a little *arghya* at the gateway (70). An intelligent worshipper should then make a triangle, outside it a circle and next to its a square; then having worshipped the presiding goddess of the container he

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* The Tantrik Gáyatri thus formed, is *Adyâi Vidmahe Paramesh-waryai dhimahi Tanna Kali prachodayat.* May Káli on whom we medi-tate for obtaining the prime great goddess engage us in works leading to the attainment of piety, worldly profit and desire.

† The Tantrik mantra thus formed is *Hrim, Shrim, Krim, Para-meshwari, Swàhà, Sarvabhutam, Nivàsinyai, Sarvaswarupa, Sayu-dhàya, i. e.,* Salutation unto thee who art the abode of all creatures, art identical with all and armed with weapons. The first portion is the principal Tantrik mantra so often described as mula-mantra.

‡ The meaning of the mantra is, I offer this water to the prime Kálìká who is the greatest of the great and exists encompassing all.

should place it there (71). Having washed that vessel with the recitation of the mantra *phat*, filled it with water, (reciting) the mantra *Namas* and placed on it scents and flowers he should invoke the sacred rivers (72). Having worshipped fire in the container, the disc of the sun in the vessel and that of the moon in the water he should inspire the latter with the mantra *Hrim* (73). He should exhibit thereon (the figures of a) cow and female organ. This is known as the simple *arghya*. Then with water and flowers he should adore the presiding god of the door (74). He should then adore Ganesha, Kshetrapāla, Vatuka, Yogini, Gangā, Yamunā, Lakshmi and Váni (75). Then placing forward his left foot and touched the log of the left-hand side the intelligent worshipper should remember the lotus foot of the goddess and enter the *Mandapam* (court yard) (76). Having worshipped the presiding deity of the house (Vātsupurusha) and Brahmā in the south-western direction he should wash the temple with the water of the *arghya* (77). Thereupon that foremost of devotees should remove the celestial impediments with winkless looks, and those of the sky with water accompanied with mantra *phat* (78). Then with three strokes of his foot he should remove the impediments of the ground. He should then perfume the sacrificial ground with sandal *aguru*, camphor and musk. Then for seating himself he should draw a triangle on the square. He should then adore [the presiding deity] with the mantra 'salutation unto Kāmarupā' (79—80). Having spread a seat there and recited the mantra *Kling* he should adore the seat with the mantra "salutation unto the lotus-seated deity (81)." Seated on that seat in *Veerâsana* posture with his face directed towards the east or north a learned devotee should perform the ceremony of *Vijayâ* purification (82). Having first recited *Om* and *Hrim* he should perform *Sodhana* or purificatory rite with the mantra *amrite amritodbhave amritavarshini, amritmâkasháyâkarsha sidhim dehi kâlikâmme*

*Vashamânaya swâhâ** (83—84). Having recited seven times the principal mantra on *Vijayâ* he should display *Avâhana, dhenu yoni* and other Mudras (85). With the help of *Sanketamudrà*† and through *Vijayá*, one, reciting the principal mantra, should offer thrice oblations of water to the preceptor and the goddess in the lotus of a thousand petals (86). First he should recite *aim* and then word *Veda* twice and afterwards the word *Vâgvâdine,*‡ and then *mama-jivhâgre, Sthiribhava, Sarva Sattwa Vashangkari.*§ Then with the mantra terminated by Swāhā he should offer oblations to the mouth of the circle (87). Having accepted *Samvidâ*|| he should bow unto Sriguru on the upper part of left ear, unto Ganesha in that part of the right ear, and unto the Eternal Goddess on the fore-head (88). Folding his hands, a good worshipper, engaged in meditating upon the goddess, should place all articles of Pujā (worship) on his right hand side and fragrant water and *Kula* articles on his left hand side (89). Then sprinkling all the articles with the water of *arghya* accompanied with the mantra *phat* he should encircle it with drops of water. O goddess, he should then invoke the Fire-god with *Vanhi* (fiery) mantra *(Ram)* (90). For purifying his palms he should take flowers with sandal within his two palms and rubbing them and reciting

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* The meaning of the Mantra is :—I offer oblation unto the goddess who is all nectar, born in nectar and who pours nectar. May she grant me Siddhi (emancipation); may she bring Kálika under my control.

† Posture of Yoga as instructed by a spiritual guide.

‡ A name of the goddess of learning: here she is described as the goddess of speech.

§ The mantra when formed is :—*Aim Vada Vada Vâgvâdini mama-jivhâgre, Sthiribhava Sarva Sattwa Vashangkari Swâhâ.* The meaning is "I offer oblation to the goddess of learning who has brought all creatures under her control. May she sit quiet at the tip of my tongue."

|| An intoxicating drink prepared from hemp.

the principal mantra he should throw them away (91). O Shivā, then with the middle and fore fingers he should clap thrice the upper half of the left palm. Then snapping the thump and fore-finger together accompanied with the recitation of the mantra *phat* he should perform the ceremony of *Dikvandhana** and afterwards the ceremony of *Bhutashuddhi*† (92—93). Having placed two extended palms on his lap, fixed his mind on the principal circle and aroused *Kundali* the foremost of worshippers, with *Hansa* mantra, should place her along with the Earth in their proper places and should then draw all the elements, earth &c., in water (93—94). With smell [the organ thereof] &c., earth should be submerged under water. With taste and tongue water should be immersed in fire (95). With eye, form, colour &c., fire should be merged in air. With skin, touch &c., air should be subsided in ether (96). Ether with the sound should be merged in *Akânkâra* or egoism which should be merged in the principle of greatness or Mahat which again should be merged in Brahman (97). Having thus done away with the twenty-four Tattwas or principles an intelligent man should think of the Purusha of crimson colour, beard and eyes in the left cavity of his belly (98). He has a crimson coloured buckle in his hand, is wrathful and of the size of a thumb, the very incarnation of all sins with his face cast down (99). Then meditating on the smoky-coloured mantra *yang* in his left nostril, reciting it sixteen times and filling the nostril with air the foremost of worshippers should purify his sinful body (100). Then meditating on the *Vanhi* mantra *Rang* in the navel and reciting it sixty-four times he should practise *Kumbhaka* and purify his sinful body (101). Then meditating on the white *Varuna* mantra *Vam*

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* A Tantrik ceremonial of fencing all the quarters so that no obstruction may proceed from anywhere.

† The purification of elements.

and reciting it thirty-two times he should immerse his burnt body in the nectarine water proceeding from *Rechaka* (102). Thus immersing his body from foot to head he should afterwards meditate on his newly created celestial body (103). Then meditating in his head on the yellowed coloured earthen mantra *Lam* he should strengthen his own body with celestial vision (104). Placing his hands on his heart and reciting the mantra *âm, hrim, krim* and *hansa* he should with mantra *Soham* (that I am) instill the vital breaths of the goddess in his (new) body (105). Having thus performed the purificatory rite of the elements and thought "I am identical with the goddess" [the votary], with his mind controlled, O Amvikā, should perform *Mâtrikâ Nyâsa* (106). Brahmā is the Rishi (saintly author) of *Mâtrikâ*, the metre is Gāyatri, the presiding goddess is Saraswati and consonant is the mantra (107). Vowels are the energies, *visarga* is the pillar; these should be employed, O great goddess, in the art of writing. Having thus performed Rishi Nyāsa one should undertake Karānga Nyāsa (108). Afterwards he should transcribe *kavarga*, between *am* and *âm*, *chavarga* between *im* and *iim*, *tavarga* between *um* and *uum*, *tavarga* between *a* and *aim*, *pavarga* between *om* and *oum*, and all the letters from *ya* to *ksha* should be transcribed, O thou of a beautiful face, between *vindu* and *visarga*. Thus the mantra of six limbs is recited (109—110). Having thus observed the rules of Nyāsa one should meditate on the *Mâtrikâ* goddess Saraswati (111). I seek refuge with the three-eyed goddess of speech whose mouth, hands, feet, middle frame and breast are divided into fifty letters, on whose head the rays of the moon shine, whose breasts are pointed and not very high, and whose four hands are adorned with a string of beads, Mudrā, a jar full of nectar and learning (112). Having thus meditated on the goddess *Mâtrikâ* one should consign it to six circles. Having consigned the two letters *ha* and *ksha* to the lotus of two petals

situate within two eye-brows he should transcribe sixteen vowels on the lotus of sixteen petals situate in the throat (113). He should then consign the twelve letters from *ka* to *thha* to the lotus of twelve letters situate in the heart, ten letters from *da* to *pha* to the lotus of ten petals situate in the navel and six letters from *va* to *la* to the lotus of six petals situate in the organ of creation (114). Thereupon consigning the four letters from *va* to *sa* to the lotus of four petals situate at the root he should mentally perform the *Mátriká* Nyāsa and then the outward Nyāsa (115). He should assign gradually all *Mátriká* letters to the fore-head, face, eyes, ears, nose, cheeks, lips, teeth, head, the mouth, the fore parts of the arms and their joints, the fore parts of the feet and their joints, the sides, back, navel, belly, heart, the two shoulders, hump, to all parts beginning with the heart to the right arm, to all parts beginning with the heart to the left arm, to all parts beginning with the heart to right foot and to all parts beginning with the heart to the left foot. Having thus performed the art of transcribing one should perform Prānāyāma (116—111). Thereupon reciting the mantra *hrim* sixteen times and drawing air through his left nostril he should fill up his body with it; and then reciting it sixty-four times he should practise *Kumbhaka* (119). Thereupon obstructing the right nostril with the thumb he should, while reciting the mantra *hrim*, send out the air. He should thus practise Puraka, Kumbhaka and Rechaka in his right nostril (120). He should practise it again and again. This is called Prānāyāma. After finishing Prānāyāma he should practise Rishi Nyāsa (121). The Rishis or the saintly authors of this mantra are Brahmā and Brahma Rishis, Gāyatri &c., are the metres and the prime Kāli is the presiding goddess (122). The mantras *krim*, Sakti *hrim* and Kilaka *shrim* should be assigned to the head, mouth, heart, organ of excretion, feet and all other limbs (123). Afterwards reciting the principal *mantra* to various

should, with hands, assign seven or three times mantras from foot to head and head to foot. This is Vyāpaka Nyāsa which yeilds becoming fruits (124). O dear, six long vowels should gradually be added to the first parts of the principal mantras; or without it, with two thumbs, two fore-fingers, two middle fingers, two ring-fingers and two little fingers and on the palms he should by and by recite *Namas Swáhá, Vashat Hum,* and *Voushat phat.* This is the Kara-Nyāsa or the assignment of fingers (125—126). Having assigned mantras to six limbs reciting '*Namas* to the heart, *Swàhà* to the head, *Vashat* to the tuft of hair on the head, *Hum* to the amulet, *Voushat* to the three eyes, *Phat* to the palms' one should perform *Pitha Nyása* (127—128). Thereupon the hero should assign to the lotus, preserving energies, tortoise, Sesha serpent, earth, the ocean of nectar, the island of jems, the tree Pārijāta, the house of Chintāmani jewels, the altar of pearls and jems and Padmāsana (129—130). Then he should assign religion, knowledge, lordly powers and disassociation from the world to the right shoulder, left shoulder, left hip and right hip (131). Saying Namas the fore-most of the devotees should duly assign them to the mouth, left side, navel and the right side (132). With the first letter added with Vindu he should assign the blissful bulb to the heart; he should also assign there the sun, the moon, fire the qualities of Sattwas, Rajas and Tamas, fibres and pericarpes and the *Pitha Náyikas** to the leaves (133). The eight Nāyikas are Mangalā, Vijayā, Bhadrā, Jayantā, Apara-jitā, Nandini, Nārasimhi and Vaishnavi (134). He should then first of all assign to the eight Bhairavas namely Asitān-ga, Chanda, Krodhanmatta, Bhayangkara, Kapāli, Bhishana, and Samhāri. He should then practise Prānāyāma (135). Thereupon converting the fingers into the form of a tortoise

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* A girl of fourteen who represents Durga at the festival of that goddess.

signe

holding therewith fragrant flowers and placing them on his breast he should meditate on the Eternal goddess (136). Dhyāna or contemplation is two-fold, according to the distinction of, with and without forms. But meditation on thee without any form is beyond the range of mind and speech (137). This thy form is unmanifest, present everywhere and without any end. It is beyond the perception (of the ordinary people). With many hard practices of contemplation the Yogins can perceive it (138). I will describe unto thee the gross form of Dhyāna or contemplation for accomplishing the concentration of mind, for achieving wished-for objects and for practising subtle meditation (139). According to qualities and deeds, forms are conceived of the highly effulgent Kālikā, who is devoid of forms, the mother of Kāla (140). I worship the prime Kālikā, whose limbs are cloud-hued, on whose fore-head shines the moon, who has three eyes, who is clad in a crimson-coloured raiment, who has boons and protection against fear in her hands, who is seated on a full-blown red lotus, before whom is dancing Mahākāla drinking sweet Mādvika wine, and who, on beholding him, is laughing (141). Having thus contemplated and offered flowers on his head the votary, with great reverence, should worship [her] with mental offerings (142). He should dedicate the lotus of his heart as her seat, offer at her feet the ambrosia trickling from the lotus of a thousand petals and his mind as *arghya* (143). That ambrosia should also be offered for the water for rinsing mouth and bathing. The sky should be dedicated as her cloth and the essence of smell as her scents (144). He should dedicate his mental faculties as flowers and vital breaths as incense, the essence of fire as her lamp and the ocean of nectar as her edibles (145). The un-called-for sound (of his heart) should be dedicated as a bell and the air as a chowrie—and the action of senses and movements of the mind as her dance (146). In order to purify his mental proclivities he should dedicate various

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flowers. Simplicity, want of egoism, freedom from anger, want of lust, want of stupefaction, want of pride, want of malice, want of repentance, want of jealousy and want of greed—these are the ten sorts of flowers for mental worship (147—148). Harmlessness is the best of flowers, control of passions is another flower. Compassion, forgiveness, and knowledge are other flowers; these five flowers should next be offered (149). With these fifteen flowers of sentiments [he] should worship [the goddess]. [He should then offer] an ocean of milk, a mountain of fried fish, a heap of mudrā, sweet pudding mixed with clarified butter Kula-nectar, Kula-flowers and the water used in washing Pitha (150—151). Thereupon having sacrified lust and anger the authors of impediments he should perform *Japa* or recitation. The letters (thereof) are strung in the thread of Kundali (152). Reciting the mantra accompanied with Veda he should recite the mula mantra, which beginning with *a* and ending in *la* is called *Anuloma** (153). Then beginning with *la* and ending in *ka* he should recite the mantra in a reverse order. *Ksha* is its central letter and it is called *Viloma*† (154). Then adding the mula mantra to the eight last letters of eight *Vargas* and reciting it one hundred and eight times he should dedicate it to the goddess (155). [The mantra is] "I bow unto thee, O mother, O prime Kāli, thou art stationed in the souls of all: thou art the light of the inner soul. Do thou accept my *Japa*" (156). Having thus offered the *Japa* to the goddess he should mentally bow unto her making all his eight limbs prostrate. Having thus finished the mental *Japa* he should begin the outward *Pujá* (157). Hear, I will describe first how he should make

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* In natural order: hence favourable: the mantra is *am hrim shrim Krim Parameshwari Swāhā.*

† *i. e.* the reverse mantra. It is *Sang hrim Shrim Krim Parameshwari Swāhā*; *Ham hrim Shrim Krim Parameswari Swàhà.*

arrangements for (offering) special *arghya*, with the immediate placing of which the goddess is greatly pleased (158). Beholding the vessel of *arghya* the yogins, the celestials headed by Brahmā and the Bhairavas begin to dance and confer emancipation out of pleasure (159). Thereupon drawing a triangle with the *arghya* water on the ground before him on the left hand side he should write on it the primary mantra. Round the triangle should be drawn a circle and around it a square (160). Having thus drawn the figure he should worship the containing Sakti (energy) with the principal mantra, namely, "*Hrim Adhára Saktáyes namas*" (161). Then placing the washed vessel on the figure he should adore the disc of the fire saying, "Salutation unto fire of ten digits" (162). Then washing the vessel of *arghya* and reciting the mantra *phat* the worshipper should place it on the figure (163). Then reciting the prayer "Salutation unto the solar disc of twelve digits" and reciting the *mula mantra* he should fill up the vessel of *arghya* (164). At this time offering three parts of wine and one part of water, the worshipper should put there fragrant flowers. O Amvikā, with the mantra, "*Um* salutation unto the lunar disc of sixteen digits" he should worship the lunar disc there (165—166). Then mixing flowers with Durvā grass pasted with red sandal and *bel* leaves he should place them there (167). Then invoking the sacred rivers there with *mula mantra*, and meditating on the goddess he should adore her with fragrant flowers and recite the *mula mantra* twelve times (168). Then showing the Mudras *Dhenu* and *Yoni*, he should look at the incense and lamps. Then placing a little of that water in the sprinkling vessel the worshipper, well read in mantras, should sprinkle himself and all the articles of worship. He should not remove the vessel till the Puja is not finished (169—174). O fair one, I have described to you the purificatory mode of this particular *arghya*. I shall now describe the method of drawing instruments

that confer all objects of manliness (171). He should first draw a triangle on which the Māyā mantra should be written. Outside two circles should be drawn. Within it sixteen petals in pairs should be drawn (172). Outside it a lotus of eight petals should be drawn ; outside it the most beautiful figure of *Bhupura*, consisting of straight lines and four gate ways, should be drawn (173). On a golden, silver, or copper vessel covered with *Kunda gold* or *Sayambhu* flowers and pasted with sandal and aguru or only pasted with red sandal, he should write out the principal mantra with a golden rod or the thorn of *bel* tree (174—175). For pleasing the gods he should draw the figure of *Yantrarâjas*. Or carving the [Tantrik instrument] *Yantra* through a clever artizan on a vessel made of crystal, or coral or vaidurya, he should consecrate it and place it in another room. It puts a stop to the fear proceeding from (angry) planets or wicked ghosts. His house becomes filled with sons, grandsons and riches. By the favour of *Yantra* he becomes a liberal and illustrious person (176—178). Having thus drawn the figure, placed the *Pitha gods*, according to *Pitha Nyâsa* rites, on the jewelled throne before the *Pura* and worshipped them he should adore the principal god in the pericarps of the lotus (179). I shall now describe how jars should be placed and [the worshipper] should sit in *Chakra*, by the practice of which rite the Devata is propitiated, the mantras become successful and all his desires are accomplished (180). Taking a [Kalā] portion of each deity [the celestial Architect] Vishwakarmā has made it and therefore it is called *Kalasa* (jar) (181). Its circumference is thirty-six fingers, its height is sixteen fingers, its neck is four fingers [in breadth] and its base is five fingers. The following is the method for making the jar (182). This jar is made without any spot or hole of gold, silver, copper, bell-metal, earth, stone or crystal. While making them for the gratification of the gods he should renounce miserliness.

(183). It is said that a jar, made of gold, confers all objects of enjoyments; that made of silver gives emancipation; that made of copper gives joy; that made of bell-metal gives nourishment; that made of crystal gives the power of bringing women under control; that made of stone gives the power of surpassing any force or sentiment; and an earthen jar, when beautiful to look at and clean, is serviceable in every work (184). Then drawing on his left hand side a figure of six angles he should draw a cipher there. Then drawing a circle around it, he should have a square outside (185). Drawing a circle there with red lead or red sandal he should worship the deity there (186). He should worship him reciting the mantra* "Hrim, Adhara Saktāya Namas" (187). The vessel, washed with the mantra *Namasa*, should be placed on the circle. And then a jar, washed with the mantra *Phat*, should be kept on that vessel (188). Then reciting the principal mantra beginning with the letter *ksha* and ending in *a* and each added with *vindu* a worshipper, well versed in mantras, should fill up the jar (189). Thereupon with his mind concentrated in the goddess he should, as before, worship the disc of the fire, that of the sun and that of the moon on the vessel, the jar and the wine kept therein (190). Then decorating the jar with red sandal, red lead, red garlands and unguents he should perform *Panchikarana*† (191). Reciting the mantra *Phat* he should rub the jar with Kuçā grass: reciting the mantra *Hrim* he should cover it with a lid; reciting the mantra *Hrim*, he should survey it with celestial vision; and reciting the mantra *Namas* he should fill it up with water; reciting the *Mula mantra* he should paste it thrice with sandal. This is called *Panchikarana* (192). Saluting the jar and offering to it red flowers he should purify the wine (193). Parabrahma is one without

* Salutation unto the presiding goddes of the container.

† A Tantrik ritual described below.

second, changeless and is identical with gross and subtle: through Him I destroy [the sin of] Brahmanicide originating from Kacha* (194). O goddess wine, thou art sprung from Varuna's abode (ocean); stationed in the solar disc and identical with the mantra *Am.* Mayst thou be freed from Sukra's imprecation. If Pranava is the seed of the Vedas and full of Brahma felicity,—mayst thou, O goddess, by its influence, be freed from the sin of. Brahmanicide (196). Thereupon adding in order six long vowels to Varuna mantra he should recite *Brahmashápa Bimochitai*† and then *Sudhàdevyai Namas.*‡ This mantra, when recited seven times, frees one from the imprecation of a Brahmana (197—198). Adding six long vowels to Angkusha—he should next add Shri and Māyā. Then using the word

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* Son of Vrihaspati. In their long warfare with the demonds the gods were oftentimes defeated. But such of the demons as should be slain in battle were restored to life by Sukracharya their preceptor, by means of a mystic charm which he alone possessed. The gods resolved to secure, if possible, this charm for themselves, and induced Kacha to go to Sukracharya and learn it from him by becoming his disciple. So Kacha went to the preceptor, but the demons killed him twice lest he should succeed in mastering the lore; but on both occasions he was restored to life by the sage at the intercession of Devayani his daughter who had fallen in love with the youth. Thus discomfitted the Asuras killed him a third time, burnt his body and mixed his ashes with Sukra's wine. But Devayani again begged her father to restore to life the youth which the kind father did. Devayani thenceforward began to make stronger advances of love to him but he steadily resisted her proposals, telling her that she was to him as a younger sister. She thereupon cursed him that the great charm he had learnt should be powerless; he in turn cursed her that she would be sought by no Brahmana but would become a Kshatrya's wife. (Apte's Dictionary).

† Salutation unto her who is freed from the imprecation of the Brahmana.

‡ The mantra formed is:—" Vang, Ving, Voong, Vaing, Voung, Vas Brahmasapa Vimochitayai, Sudhadevyai namas.

वां वीं वूं वैं वौं वः ब्रह्मशापविमोचितायै सुधादेव्यै नमः ।

Sudhā he should utter the expression. "Remove the imprecation of a Brahmana." He should then exclaim twice saying " Pour down nectar." This mantra should terminate with the word Swāhā* (199). Thus freed from the curse and with a concentrated mind he should worship there Bhairava (Siva) and Bhairavi (Siva's consort)—both full of joy (200). The mantra for worshipping Ananda Bhairava is "Isakshamala Varayam Ananda Bhairavāya Vashat" (201). [In worshipping Ananda Bhairava] the first two letters of the mantra should be transposed, the left eye should be placed in the room of the ear and long *e* in the room of long *u*. Then it should end with "Suddhadeyai Voushat." Then meditating on the oneness of [Bhairava and Bhairavi] in the wine and regarding it as nectar he should recite on it the principal mantra twelve times (203). Then with his mind fixed on the deity and offered handfuls of flowers three times to the wine [accompanied] with [the recitation of] the principal mantra he should then ring the bell and place before it incense and lamps (204). In the worship of gods, observance of penances, Homa, wedding ceremonies and other festivities wine should thus be purified (205). Then bringing meat he should place it before the triangle ; he should next sprinkle [it with water] with the mantra *Phat* and then recite thrice the Vāyu and Vanhi mantras (206). Then placing it in an amulet with the mantra *Hum* he should protect it with the mantra *phat*. Then converting it into ambrosia with the mantra *Vang* he should recite the following (20). May the goddess, who sits on Vishnu's breast and sport on Sankara's, purify the meat offered by me and place me in Vishnu's most exalted station (208). In this way having brought a fish and purified it with the above mantra an intelligent worshipper should thus inspire it

* The mantra thus formed is :—

क्रां क्रीं क्रुं क्रैं क्रौं क्रः श्रीं क्ष्रीं सुधाकृष्णशापं स्रावय स्वाहा ।

with the following mantras (209). "We worship Trayamvaka (Shiva); may it become sweet-scented and nourishing. Releasing us from the fetters of death may it lead us to the road of emancipation" (210). Then bringing Mudrā, O dear, he should purify it with the mantra:—"The celestials always behold the most dignified pedastal of Vishnu like unto the sun extending in the sky." Or he should purify the five essential ingredients with the principal mantra. Of what use are the branches and leaves to him who has reverential faith in the root (211—212). I tell you that the article which is purified by the principal mantra is the best means for propitiating the deity (213). When there is want of time and want of leisure for the worshipper, he should, after purifying the five essential ingredients with the principal mantra, dedicate them to the great goddess (214). In it there will be no impediment or deformity. Verily, verily and verily do I tell thee—this is Shankara's commandment. (215).

CHAPTER VI.

THE GODDESS said :—O Lord, thou hast described how five essential ingredients should be dedicated in worship. If thou art favourably disposed towards me do thou (also) describe them in detail (1).

SADASIVA said :—There are three sorts of most excellent wine, namely Goudi, Paishthi and Mādhvi. But there are many varieties of it produced from the juice of palm and date trees. There are many according to the difference of countries and ingredients. They are all essential in worship (2). Of whatever materials they may be produced, and by whomever they may be brought no distinction of caste is observed here. [As soon as they are] purified they bring about the accomplishment of our objects (3). Meat is of three sorts, that of acquatic animals, beasts and birds. From whatever place they may be procured, by whatever person they may be killed everything leads to the gratification of the goddess : there is no doubt in it (4). A worshipper's wish reigns supreme in the matter of offering various articles to the goddess. Whatever article he himself likes he should dedicate it to his deity (5). O goddess, a male beast should be offered as a sacrifice. According to Shiva's mandate a female beast should not be slain (6). Of fishes Shāla, Boāla and Ruhi are the best (7). The middling are those which are without bones and the worst are those which are with them. If the latter are fried well they may be offered to the goddess (8). Thus Mudrā too is of three sorts according to the distinction of best, middling and worst. That which is white as the rays of the moon, made of Shāli rice, barley or wheat, which is prepared with clarified butter and delicious is the best Mudrā. The middling is what is prepared of fried rice and the

worst is what consists of other fried corns (9—10). The meat, fishes, Mudrā, fruits and roots that are dedicated to the goddess at the time of offering her wine are considered as pure (11). If by offering the goddess wine which is not purified one worships her or offers her oblations it becomes fruitless and she is not propitiated (12). Drinking wine which is not purified is tantamount to taking poison. The Tantrik worshipper becomes sickly, short-lived and dies in no time (13). In the powerful Kali Yuga the last (Tantrik) ingredient (Maithuna or co-habitation) becomes freed of all shortcomings when it is exercised only on one's own wife (14). O my dear, instead of Sayambhu and other flowers as decribed by me one should offer red sandal (15). The Tantrik ingredients, leaves or flowers which are not purified, should never be offered to the great goddess. If one offers them he goes to hell (16). One should have the *Shree* vessel placed through his own accomplished wife. He should then sprinkle her with *arghya* and wine (17). Having first recited "*Aim, Kling, Souri*" he should recite "salutation unto Tripurā." He should then say "*Imam Saktim.*" Then reciting "*Pavitram Kuru* (purify me" he should utter in the end "*Mama Saktim Kuru Swâhâ*" (18—19). If his wife has not gone through the ceremony of initiation he should recite into her ears Māyā mantra. He should then worship other external agencies that are necessary for accomplishing Maithuna (20). Afterwards between himself and the instrument drawn before he should draw a triangle, outside it an hexagon and outside it a square (21). Then reciting at the four corners of the square the mantra "Purna shailāya uddiyānāya jalandharāya Kamarupāya namas" the worshipper should adore them (22). He should then worship with the mula mantra the six presiding deities of the six angle and then the goddess of the triangle with the mantra *Namas* (23). Afterwards reciting the mantra *namas* as before the washed vessel should be placed on the circle. Then reciting

the primary letters swa and swa he should worship the ten Kalās of Vanhi (fire) (24). They are Dhumra, Arcchis, Jvalini, Sookshmā, Jvālini, Vishphurlingini, Sashri, Surupa and Havyakavyavahā (25). Adding fourth declension to all the words he should worship the ten Kalās of Vanhi (26). Then reciting the mantra "Vang Vanhi mandalāya dasha Kalātmani Namas" he should worship Vanhi mandalam (27) Then bringing the vessel of *arghya*, purifying it with the mantra *phat*, placing it on the container (*avatara*) and reciting the mantra consisting of letters from *Kabha* to *tha da* he should worship the twelve *Kalas* of the sun (28). They are Tapini, Tāpini, Dhumrā, Marichi, Jvālini, Sudhumrā, Bhogadā, Vishwā, Vodhini, Dharani and Kshamā (29). Then reciting the mantra "Ang Suryamandalāya Dwādasha Kalātmane" he should worship the solar disc in the vessel of *arghya*. (30).

Thereupon reciting the *Vilomamâtrika Mantra** and afterwards the principal mantra, a worshipper, well-versed in mantras, should fill up three-fourths of the arghya-vessel with wine (31). Thereupon filling up the remnant with the water of special Arghya [the dovotee], with a controlled mind, should worship the sixteen Kalās of Soma with sixteen mantras reciting the name in its dative form (32). The sixteen Kalās are severally named Amritā, Mānadā, Poojā, Tushtā, Pushtā, Rati, Dhriti, Nāshini, Chandrikā, Kanti, Jyotsnā, Stree, Preeti, Angadā, Purnā and Purnamritā. They all grant desired-for objects (33). Then reciting the Mantra "*Om*, salutation unto the lunar disc of sixteen digits" on the water in the Arghya-vessel the worshipper, well-versed in mantra, should worship the lunar disc (34). Thereupon taking up Durvā grass, Akshatās,† red flowers,

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* The Tantrika mantra matrika recited in a reverse order.

† Unhusked and pounded rice washed with water and used as an article of worship in all religious and sacred ceremonies.

Varvaras* and Aparājita flowers and throwing them with the mantra Hrim he should invoke the sacred water (35). Then covering the mouth of the vessel with the mantra *Hum* he should protect it with Astra Mudrā. Then with Dhenu Mudrā he should sip water and afterwards should cover it with Matsya Mudrā (36). Then reciting the principal Mantra ten times he should invoke his own tutelary Deity and worship him with handfuls of flowers. He should then consecrate wine with five mantras, Akhanda, &c. (57). [The meaning of the five mantras is] :—O goddess,† thou art the mine of incomparable sweet juice in this great nectarine object. Thou giveth excessive joy and independent sprightliness (38). O thou the ambrosia in desire, O thou identical with pure knowledge, thou dost distribute immortality in fragile objects (39). O thou, who art the incarnation of sweet wine, do thou, as prime sweet juice, invest this wine with sweet properties and cheer me up in thine form of consecrated wine (40). This jar filled with the essence of ambrosia‡ contains the numberless juices of the universe. Do thou make it mine of various juices and infuse it with sweet juice (41). I shall consecrate to the fire of Supreme Self the nectar of mineness kept in full in the vessel of Self§ (42). Having thus consecrated wine with mantras and

* Vermillion.

† The word in the text is *Kulamrita* which ingredient is the wine used for the purposes of Tantrik worship. We need not say that our readers are already aware that wine is one of the five essential ingredients. In all these passages the words *Sudha* and *amrita* frequently occur. They literally mean ambrosia but in Tantrik parlance they mean wine.

‡ The word in the text is *Sudhasara*, which, literally rendered, means "essence of ambrosia." This essence here means nothing else but Tantrik wine.

§ This is the essence of Vedantic teachings in metaphor. Affected by illusive adjuncts (*upadhi*) and under the influence of Cosmic illusion (*Maya*) Jivatma (*self, ego*) views itself as many though it is really one. By pure knowledge (*Jnana*) it considers itself at one with Supreme Self

meditated on the equal attachment of Hara and Pārvati for it he should present incense and lamps after Pujā (43). I have thus described to you the process of purifying the sacred vessel in Kula worship. If one, well-versed in mantras, does not perform it he is visited by sins and his worship becomes fruitless (44). The wise should place between *Ghata** and *Shri Pâtra*,† Guru,‡ Bhoga§ and Shakti‖ *Pâtrâs* (45). Then the Yogini, Veera, Bali, Achamana, Pādya, these with Shree, in all nine, should be placed in due order, according to the prescription of placing ordinary Arghya¶ (46). Then filling up a third of these vessels with the wine contained in the jar he should throw the purificatory article (meat) into it measuring a *Mâsha*** (47). Then taking out of the vessel wine and meat with the help of the thumb and ring finger he should with his right hand, and with the help of Tattwa Mudrā, dedicate them all over. Such is the ritual described (48). First taking the great drop (wine) together with the purificatory article (meat) from the Shree vessel he should dedicate it to the god Ananda Bhairāva and [the goddess] Bhairavi (49). Then taking wine from the Guru vessel he should first dedicate it to his preceptors in a body.

Having dedicated it first to his own preceptor and his wife in the lotus of a thousand petals he should next offer it

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(Brahma.) This consciousness is the summum bonum of spiritual exercise and secures extrication from metempychosis. The meaning of the sloka is :— I will emmerse I and mine in the Supreme Self.

* A large earthen water jar placed before a god in worship.

† The vessel dedicated to the godess of riches.

‡ The vessel dedicated to the preceptor.

§ The vessel dedicated to the fruits of one's own actions.

‖ Vessel dedicated to the goddess Sakti.

¶ The vessels named here are all so many sorts of vessels used in Tantrick worship.

** A particular weight of gold.

to four preceptors under their respective names after first reciting the mantra *Aim** (50). Thereupon reciting upon the lotus of his own heart this mantra with the wine kept in Bhoga pātra he should recite "I offer this to Prime Kāli." (51). Then reciting thrice the mantra ending with the word Swāhā the mantrin should offer it to his own tutelary deity. Then with the wine contained in the Sakti vessel he should sprinkle the cloth covering the limbs of the deity (52). Then offering the wine contained in the Yogini vessel to the goddess Kālikā holding weapons with all her companions he should distribute Bali† amongst the Batukas‡ (53). The patient worshipper should draw on his left hand side a square; then worsipping it he should place on all sides cooked rice with wine and meat (54). Having recited the mantram 'Hrim Shrim and Vam' he should exclaim 'salutation unto Batukas." Then worshipping them on his left hand side he should dedicate offerings to them (55). Then on the southern side he should present offerings to the Yoginees exclaiming "Yam Yoginibhya Swāhā (56)." Then reciting the mantram "Ksham, Kshim, Kshum, Kshaim, Kshoum, Ksham Nāmas to Kshetrapala" he should present offerings to him on the western side (57). Then reciting the mantra 'Gāng, Ging, Goong, Gaing, Goung, Gah, Ganapataye swāhā" he should present offerings to Ganesha in the northern quarter. In the interim he should duly present offerings to all creatures (58—59). The mantra is:—Having first recited the five letters "Hrim shrim &c. he should say "Phat Swāhā unto all creatures who throw in obstacles" (60). Thereupon he should present one offering duly unto Shivā. [The mantram

* The four preceptors here referred to are (1) the person from whom a man receives his spiritual initiation; (2) the head of the holy body to which belongs this spiritual guide (3) The Creator Iswara (4) The great Brahman.

† Offering to the spirits of air.

‡ Religious students.

is] :—" O great goddess Sivā, O thou of the form of the fire of dissolution, do thou accept this offering. Do thou clearly declare unto me the good or bad fruits I will reap." Having thus recited the principal mantram he should say afterwards "With salutations I dedicate this present unto Shivā. I have described duly unto thee, O Shivā, all ceremonies" (61—62). Then making Kacchapa Mudrā* he should take upon his hands sandal, Aguru and beautiful flowers scented with musk; and then keeping them on his breast he should meditate on the Prime Kāli the Greatest of the Great (63—64). Then taking her to the lotus of a thousand petals through Brahma road Susumnā† delighting her and placing her in flowers like unto a lamp lighted from another, the Mantrin should install her in the Yantra. Then with firm devotion and folded hands he should offer prayers unto his Ishta Devatā (65—66), "O queen of the gods, O thou easy of access unto thy votaries, do thou with thy retinue wait here so long as I worship thee (67)." Having first recited the mantram 'Krim' he should exclaim twice :—" O goddess Kālikā, do thou come here with thy followers." He should again exclaim twice, "Do thou wait here" (58). Reciting the word *Sannidha* after *Sha* and afterwards uttering Sanniruddhyaswa he

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* We have explained the word Mudra before: still as the term occurs so often a little more elucidation will not be useless to our readers. The various Mudras are the names of certain positions of the fingers practised in devotion or religious worship. For example in this particular case the fingers should be so arranged as to assume the form of a tortoise (Kacchapa)]; and then all these ingredients should be placed on the palm. The Hindu worshippers have always laid particular stress on physical training paving the way of spiritual discipline. There is a good deal of truth in it. Control over physical organs, it has been seen, helps sufficiently the process of mental concentration.

† This is merely a process of Hat Yoga. The lotus referred to is a portion of the head where Brahma is supposed to be located. Sushumna is the passage through which the Soul passes.

should exclaim, "Do thou accept my worship" (69). Having thus welcomed the goddess one should install vital breath into her* (70). Having first recited Am, Hrim, Krim, Shrim and Swāhā he should exclaim "life unto all the gods, life unto this god." Next he should recite the five mantras (71). Then he should exclaim "May Jiva (individual soul) be in this god and may the deity have all the senses" (72). Again reciting the five mantras he should say "speech, mind, eyes, nose, ears speech be unto her" (73). Afterwards he should recite twice the mantram "may Prānas (vital breaths, come here and live happily for ever, Swāhā (74)." Having thus written thrice on the Yantra, with the help of Lilihān Mudrā, the mantram of inspring vital breath, he should, with folded hands, exclaim (75). "Welcome unto thee, O Prime Kāli. Auspicious is thy coming here, O great goddess" (76). Thereupon reciting the principal mantram for purifying the [image of the] goddess he should sprinkle her thrice with the water of special *arghya*. Then consecrating all the limbs of the goddess with six sorts of Nyāsa* he should worship her with sixteen ingredients (77). The sixteen ingredients are :—water for washing feet, *arghya*, water

* The word in the text is *Prāna Prathishthā*. We have given the literal rendering besides which the phrase has a theological significance. The practice amongs the Hindus is that they first make an image of the deity they worship either with clay or stone. This image is not considered sacred till this ceremony is performed. It thus goes to prove that they do not worship the image but the spirit indwelling it.

* The assignmet of the limbs of the body to the coresponding parts of the image of the goddess. This process is accompanied with following prayers :—

क्रां हृदयाय नमः, क्रीं शिरसे स्वाहा, क्रूं शिखायै वषट्,
क्रैं कवचाय हुम्, क्रौं नेत्रत्रयाय वौषट्, क्रः अस्त्राय फट्।

Thus there is reference to the heart, head, tuft of hair, armour, three eyes and weapons of the goddess. With this ceremony the entire image of the idol with its various parts and parapharnalia, is rendered sacred.

for rinsing mouth, bathing, dresses, ornaments, scents, flowers, incense, lamps, edibles, water for drinking, nectar, betel, oblation of water and prostration of head (78—79). Reciting first the principal mantram and then "*Idam Pâdyam Kalikayai Devatai Namas* (Salutation unto the goddess Kālika : I offer these unto her) he should dedicate them to the feet of the goddess and *arghya* to her head (80). Having dedicated *arghya* with the mantra *Swáhá* the intelligent [worshipper] should offer water for rinsing mouth with the mantra *Swáhá.* And with this [the worshipper] well versed in mantrams should offer *Madhuparka* to her mouth. Again reciting *Vang Swadhá* he should offer water for rinsing mouth (81). Then with the mantram (I dedicate) the worshipper should dedicate bathing water, dresses, and ornato all the limbs of the goddess (82). Then reciting the mantram ending in *Namas* he should offer scents with the middle and ring fingers to the lotus heart of the goddess and flowers with the mantram *Boushat* (83). Then lighting up incense and lamps before [her] and purifying them with *Prokshenas** he should dedicate them with the mantram *Nivedayâmi* (I offer) (84). Then reciting the mantram expressive of victory *Matâs Swâhâ* he should worship the bell ; then ringing it with his left hand he should carry the smoke of incense with his right hand under the nose of the goddess. Then taking the lamp he should move it about ten times from the feet to the eyes of the goddess (85—86). Afterwards taking up the drinking vessel and wine in his two hands and reciting the principal mantram he should dedicate them in the *yantram* to the goddess Kālikā (87). [In the end he should recite the prayer]" O mother, thou dost terminate Kotis of Kalpa [age] ; I do offer unto thee this *Suddhi* and wine. Do thou accept them and confer on me eternal emancipation (88)." Then drawing simply the

* The mantram is Hrim Shrim, Krim, Parameshwari Swaha.

figure of a circle before her he should place on it the vessel filled with edibles (89). Then performing the rites of *Prokshana, Avagunthana, Rakshana* and *Amritikarana*, and inspiring it seven times with the principal mantram he should dedicate it to the goddess with arghya (90). Having first recited the principal mantram he should recite "I offer this well-cooked food consisting of all ingredients to my tutelary deity" he should next recite "O Sivā, do do thou accept this offering of food" (91). Then with five Mudras of Prana* &c., he should offer that food unto the goddess (92). Then making with the fingers of the left hand Naivedya Mudrā looking like a full blown lotus he should, in accompaniment with the principal mantra, dedicate the jar full of wine for drinking. Afterwards he should perform thrice oblations with nectar contained in the Sree vessel (93—94). Then with the recitation of the principal mantram the worshipper should offer five handfuls of flowers severally on the head, breast, feet and all the remaining limbs of the goddess (95). Afterwards having offered prayers unto his tutelary deity he should recite, "I worship the gods who encircle thee; salutation unto thee" (96). Then worshipping in order the six limbs in six directions, namely *Agni*,† *Nairitâ*,‡ *Vâyu*,§ *Ishana*‖ before and back he should worship all the preceptors¶ (97). He should adore (his own) preceptor, the great spiritual head, Paramesthi Guru (the Creator) and the preceptor of his family (98). Then with nectar of the Guru vessel he should offer oblations twice

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* This means the suppression of five vital breaths in order, while offering food on Prana, Apana Vyana, Samana and Udana.

† The South east corner presided over by Agni.

‡ South western corner presided over by the goddess of death.

§ The North-west direction presided over by the wind-God.

‖ The North-east quarter.

¶ The word in the text is *Gurupanti i. e.* the row of preceptors. They are, Guru, Parama Guru, Paravara Guru, Parameshthi Guru.

to the preceptors. Then in the lotus of eight petals he should worship the eight Nāyikas (99). They are Mangalā, Vijayā, Bhadrā, Jayanti, Aparajitā, Nandini, Narasinhi, and Koumari (100). At the top of the leaves the foremost of worshippers should worship eight Bhairavas (101). The eight Bhairavas are Asitanga, Ruru, Chanda, Krodhonmatta Bhayangkara, Kapāli, Bhishana and Sanghāra (102). Within Bhupura he should worship Indra and other guardian deities of ten quarters. Outside he should afterwards worship their weapons (103). Having worshipped them with all ingredients he should, with a controlled mind, offer Bali (beasts) of sacrifice) (104). The ten sorts of animals sanctioned by the sacred writ are:—deer, goat, lamb, buffaloe, hog, porcupine, hare, alligator, tortoise, and rhinoceros (105). The worshipper, of his own accord, can also offer other animals (106). Having placed before the goddess an animal endued with all auspicious marks, the worshipper, well read in mantras, should sprinkle it with arghya water and then perform the ritual of *Amritikarana* with Dhenu Mudrā (107). Reciting the mantra "Salutation unto the beast, goat," and worshipping it with scents, vermillion, flowers, edibles and pudding he should read out into its right ear (the sacred verse) Gāyatri destructive of sins (108). [The Gāyatri is worded thus] Recite the word *Vidmahe* after the words *Paçu Paçaya*. Then using the word *Vishwakarmane* recite the word *dhimahi* (109). Then the Mantrin should recite *Tanno Jiva Prackodayat*. Such is Paçu Gāyatri destructive of beastly fetters* (110). Afterwards taking up the dagger he should duly worship its blade, middle part and handle with Kurcha (Hum) Mantra (111). He should worship at the blade of the dagger the goddess of Speech and

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* The meaning of the Gayatri is "we conceive the beastly fetters; we meditate on Viswa Karma. May he engage this animal in works leading to piety &c.—*See note on page 41*.

Brahmā, in the middle Lakshmi and Nārāyana and at the root Umā and Maheshwara* (110). Then reciting the mantra "Salutation unto this daggar which is adorned with the energies of Brahmā, Vishnu and Siva" he should worship the dagger (113). Then dedicating it with the great word† he should with folded hands say, "According to due rites this (animal) is dedicated unto thee" and then place the animal on the ground‡ (114). Then inspired with devotion to the goddess he should kill it with a hard stroke. He should kill it either himself, or make his brother, his brother's son or his kinsmen kill it. He should never engage an enemy in the work (115—116). He should then offer warm blood and meat to Batukas. He should then offer the head of the animal with seven lamps to the goddess (117). Such is the ritual prescribed by the Tantrik priests for kula worship, or else the goddess is not propitiated (118). Afterwards he should perform Homa. Hear, O my dear, what are the rituals thereof (119). On his southern side he should with sand draw the figure of a square measuring four cubits. Then eying it with the principal mantra and passing over it a Kuçā reed with the mantra *Phut* he should sprinkle it [with water] (120). Then encircling the figure with the mantra *Hum* and reciting the name of the deity the foremost of worshippers should worship it with the mantra "Om Sthandilāya

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* Brahma's wife is Saraswati the Goddess of speech. Narayana's or Vishnu's is Lakshmi and Siva's is Uma.

† The great word is the following mantra :—

तत्सत् ॐ अद्यामुकमास्यमुकपक्षेऽमुकतिथायमुकराशिस्थिते भास्करे समस्ताभीप्सितपदार्थसिद्धिकामोऽमुकगोत्रोऽमुक-शर्म्माऽभिष्टदेवतायै पशुनिमं सम्प्रददे ।

The meaning is :—in this month, in this fort-night, in this Tithi, I of his Gotra and Rashi offer this sacrifice for accomplishing all my objects.

The ‡ Before sacrifice the head of the animal is levelled on the ground.

Namas* (121). Then drawing (on the sacrificial ground) three lines with their heads directed to the east and another three with those directed towards the north, each one of them measuring the span of the thumb and fore-finger he should worship all the following gods there (122). On the lines directed towards the east he should worship Vishnu Siva and Indra; and on them turned towards the north he should adore Brahmā, Yama and the Moon (123). Afterwards drawing a triangle on the sacrificial ground he should write the word *Hansas* on it; outside the triangle he should draw a hexagon and outside it a circle and beyond it a lotus of eight petals. Beyond it the learned votary should draw the most excellent Yantra Bhupuara (124). Reciting the principal mantra and Pranava he should worship it with a handful of flowers. Then collecting Homa articles the intelligent worshipper should worship the pericarp of the lotus. Then reciting the mantra Hrim he should worship all the presiding energies either collectively or severally (125), Then beginning with the south-east corner of the yantra he should in order worship virtue, knowledge, disassociation from the world and spiritual culture in the four corners: and in the middle he should worship Ananta and Padma. Then in the east and other corners he should worship the absence of virtue, knowledge, disassociation from the world and spiritual culture (126—127). He should next, in order, worship the solar and lunar disc with all the digits among the presiding deities of the east (128). He should next worship Shwetā, Arunā, Krishna, Dhumrā, Tibrā, Sphulingini Ruchirā, Jvālani (129). Everywhere during the worship he should use *Om* before reciting the name of the deity and after it. In this way he should adore the seat of Fire in the Yantra (130). Then meditating in that seat on the goddess of Speech having eyes like red lotuses, bathed after

* The meaning is :—" Salutation unto the sacrificial ground."

monthly course, along with the Lord of Speech the Mantrin should duly worship them both with Māyā Mantram; and then duly placing fire there he should invoke it with the mantra *Phat* after casting his looks on it (131—132). Then reciting the mantram "*Om* Vanheryoga pithāya'' he should, beginning with the eastern quarter, duly worhip Vāmā, Jeshthā, Roudri and Amvikā (133). Afterwards reciting the mantram "Salutation unto the deity of the sacrificial ground" he should adore the altar of sacrifice and therein the Prime Goddess of Speech (134). Meditating on the Goddess of Speech preceded by the Mantram of fire and taking up fire after reading the primary mantram he should recite the Kurma mantram (135). Then reciting the mantram "Hrim, Shrim, Krim, Parameshwari Swāhā, Hum, Phat, Kradyadebhya Swāhā" he should throw unto the southern quarter the demonaic portion arising from fire; then casting his looks on the fire with the mantram Phat he should encircle it with the mantram Hum (136). Then performing the rite of Amritakaran with Dhenu Mudrā, he should take up fire with his two hands; then circumbulating he should thrice place the fire on the altar (137). Afterwards touching the ground twice with his knees and meditating on fire the energy of Shiva he should place it on the Yoni Yantra facing towards his own self (138). Reciting the mantram "Hrim, salutation unto fire" the good votary should worship fire; then reciting the mantram "Salutation unto the consciousness of fire" he should adore the consciousness thereof (139). Then with the mantra "Namasa'' he should attribute mentally consciousness to the fire; afterwards with the mantra, aforesaid, the worshipper, well-versed in mantras, should enkindle fire (140). He should first recite *Om*, then *Chitpingala*, then *Han* twice, then *Dha* twice, then *pacha* twice (141). [Then he should recite] *Sarvajna Jnapaya Swâhâ*. This is the mantram used for enkindling fire. Afterwards folding his hands he should offer prayers to

the fire* (142). [The prayer is] "I bow unto the burning fire, *Jata-Veda*† *Hutásana*‡ of the hue of gold, prosperous and having its face directed towards all the quarters (143)." Having thus placed the fire he should cover the sacrificial altar with the Kuça grass. Then reciting the name of his own tutelary deity and fire he should adore it (144). Then reciting the mantram "*Om* Vaishwānara,§ Jātaveda, Ihāvahāvaha,|| Lohitākshwa¶ do thou accomplish all our works, Swāhā" he should adore the seven tongues, Hiranya** and others, of the fire (145—146). Thereupon reciting the mantra :—"Salutation unto the heart of the fire of a thousand flames" the good worshipper should adore the heart, six limbs and the figure of the fire (147). Jāta-Veda and other seven forms of the Fire have already been described (148). Thereupon he should worship Brāhmi and seven other Sakti's†† Padma and seven other Nidhis‡‡ and Indra

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* The mantra thus formed is :—

ॐ चित्पिङ्गल हनहन दहदह पचपच सर्व्वज्ञा ज्ञापय स्वाहा ।

"*Om*, salutation unto fire who is consciousness, of brown colour, omniscient, who discovers all, spreads rapidly and consumes all." This mantra is usually recited while enkindling fire.

† An epithet of fire because from it the Veda originated.

‡ An epithet of fire because it eats up all offerings.

§ An epithet of fire. It is the fire of digestion in the stomach.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्व्विधः ॥

In Vedanta philosophy the word means the general consciousness of the Supreme Being.

|| An epithet of fire which means that which carries on activity.

¶ An epithet of fire which means 'of red die.'

** Seven tongues or flames. This is also an epithet of fire.

†† The active power of a deity regarded as his wife, female divinity; (these are variously enumerated 8, 9 or even 50 being mentioned).

‡‡ Divine treas[illegible]s of Kuvera the god of riches of which nine are enumerated namely, Padma, Mahapadma, Sankha, Makara, Kach-

and nine other regents of the quarters* (149). After worshipping thunder-bolt and other weapons [of the guardians of the quarters] and taking up two Kuçā leaves measuring a Prādesha he should throw them into clarified butter (150). Then thinking of Idā on the left side of the fire, of Pingalā on the right, and of Sushumnā in the middle, the intelligent worshipper should, with a controlled mind, take up a portion from the right side and offer it to the right eye of the Fire, reciting the mantram "*Om* salutation unto the Fire" 151—152). Then reciting *Swâhâ* and taking up a portion from the left he should offer it to the left eye of the fire exclaiming "I offer this unto Soma" (153). Thereupou taking a portion from the middle of the fire he should offer it to the forehead of Vanhi reciting the mantra "*Om* I offer it unto Agni, and Soma" (154). Afterwards reciting the mantram ending in *Swâhâ* and with Namas the Mantrim should again take up a portion of clarified butter from the right side and then recite *Om* (155). Then reciting the mantram "Om Aguna Swristhikrite Swāhā" the foremost of worshippers should offer it to the mouth of the Fire. Then with the Vyahritis,† Bhur, Bhuvas, Swas he should perform the Homa ceremony (156). Then reciting the words Jāta-Veda, Ihāvahāvaha, Lohitāksha he should exclaim thrice

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chapa, Mukunda, Nanda, Nila and Kharba: their nature is not exactly defined, though some of them appear to be precious jems: according to the Tantrik system they are personified and worshipped as demi-gods attendant either upon Kuvera or Lakshmi the Goddess of prosperity.

* A regent of a quarter of the universe as Indra of the east; Agni of the South-East; Yama of the South; Nairit of the South-West; Varuna of the West; Marut of the North-West; Kuvera of the North; Ishana of the South-East.

† The word literally means Utterancs, speech or words. Technically in theological usage it means a mystic word uttered by every Brahmana in performing his daily Sandhya adoration; these Vyahritis are Bhur, Bhuva, Swas usually repeated after *Om*; according to some they are seven in number).

"accomplish all my works" and then offer oblations (157). Then invoking the presence of his own tutelary deity in the fire, he should worship her with all the Pithas* and reciting the principal mantram ending in the word Swāhā he should offer twenty-five oblations (158). Then thinking in his mind that the fire, the goddess and his own soul are all identical he should, with the principal mantra, offer eleven oblations. Afterwards reciting the mantra "I offer this unto the presiding deities of limbs" he should perform Homa in honor of the presiding deities of the limbs (159). Thereupon for accomplishing his own object he should offer oblations of sessamum seed, clarified butter, flowers mixed with honey or bel leaves or of other articls duly prescribed according to his might. But these oblations must not be less than eight in number (160—161). Thereupon with flowers and leaves he should offer the perfect oblation reciting the principal mantra with the word Swāhā in the end. Afterwards inviting the goddess from the fire with Sanhāra Mudrā he should keep her in the lotus of his heart (162). Thereupon reciting the mantra *Kshamaswa* (forgive me) he should give up fire. Then after the distribution of presents the Mantrin should consider the Homa ceremony performed without any hitch (163). Then the foremost of worshippers should place the remnant of oblations between his two eyebrows (164). Such is the rule laid down in Tantrik rites for the performance of Homa ceremony. After performing it the worshipper should recite the names (of the goddess) (165). Hear, O goddess, the rule hereof by which the goddess of learning is propitiated. By his understanding he should observe no difference amongst the goddess, preceptor and mantram (166). The Mantram is considered identical with the goddess and she is at one with the preceptor. One who thus adores them without any distinction

* The various manifestations of the Goddess Durga.

attains to most excellent *Siddhi** (divine powers) (167). Meditating on his preceptor in the head, on the goddess in the lotus of his heart, on the shinning form of learning identical with the principal mantram in his tongue he should consider his own self at one with the energies of all these three (168). Adding *Om* to the principal mantram he should recite it seven times; then adding *Om* to Mātrikā he should recapitulate it seven times (169). The intelligent worshipper should recite the Māyā mantra ten times on his own head. In the same way he should recite *Om* in his mouth and the Māyā mantra again seven times in the lotus of his heart. Afterwards the Mantrin should perform *Prânâyâma* (the suppression of vital breath) (170). Then wearing a garland of corals he should recite the following prayer :—"O great garland, thou art the very form of all energies. I consign the four-fold objects of life unto thee. Do thou grant me Siddhi" and then adore the garland. And reciting the principal mantram he should, with the nectar contained in the Shree vessel, offer oblations to it thrice. Afterwards with a concentrated mind he should perform *Japa* eight thousand or eight hundred times (171—173). Thereupon having finished the practice of *Prânâyâma* he should take up water from the Sree Vessel and flowers and recite the following prayer :—"Thou art the most secret of the secret, do thou accept this our recitation. May I attain to Siddhi by thy favour, O great goddess." With this mantra the intelligent worshipper should dedicate the fruits of *Japa* in the form of energy to the lotus-like left hand of the goddess and then should bow down on the ground. Afterwards with folded hands he should recite the hymn and the verse written on the amulet (174—176). Thereupon circumambulating it the worshipper should offer special Arghya with *Viloma* mantra and then dedicate his own self (177). Then reciting the man-

* See note on page 19.

tram "Now or before, in my vital breath, intellect or body, in the state of wakefulness, dream and dreamless sleep, whatever, by my mind, words, deeds, hands, feet, belly and generative organ, has been done, thought of or said, I dedicate all unto Brahma. I consign everything that is mine unto the lotus feet of the Prime Kāli. *Om, Tat, Sat,*" he should dedicate his own self (178—181). Then with folded hands he should pray unto his own tutelary deity. Reciting the Māyā mantra (Hrim) he should say "O auspicious Prime Kālikā, I have worshipped thee according to my might. Do thou forgive me." Having recited this, taken up flowers with Sanhāra Mudrā and smelt them he should place them on his heart (182—183). Then drawing clearly the figure of a triangle in the north-east quarter he should adore there the goddess with flowers, leaves, and water (184). Then having dedicated edibles unto Brahmā, Vishnu, Shiva and other gods he should afterwards partake of them himself (185). Then having placed his own Sakti* on a separate seat in his left or seated on the same seat with her the worshipper should place a charming vessel (186). The drinking cup† should not be more than five *tolas* and less than three in weight. It must be made either of gold, silver, glassware or of cocoanut. He should keep it on the right side of the vessel containing meat. Then the intelligent worshipper should make his brother's son or himself distribute wine in various cups in order of precedence (187—189). He should distribute wine in the cups and meat and fishes in the dishes. He should eat and drink with all the persons assembled (190). First to make ground they should take most excellent meat dishes. Then with delighted hearts

* The female representing the goddess Durga in Tantrik worship.

† In Tantrik phraseology the drinking cup is called *Pàna Pătra* and the dish for keeping meat and fish is called *Suddhi Pàtra. i.e.* the vessel containing the purificatory articles.

all the Tantrik worshippers should take up their respective cups filled with wine. Then meditating on the spiral tube (Kundalini) the seat of consciousness, extending from the tongue to the base (of the body), reciting the principal mantram and obtaining each other's permission, they should pour it to their mouths (191—193). The Tantrik women should not drink, but only smell it. The house-hold worshippers should drink only five cups. Excessive drinking stands in the way of Kula worshippers attaining to divine powers (194—195). They should drink so long their eyes do not roll and mind is not agitated. Beyond it drinking is like that of beasts (196). How can that sinful wretch utter from his mouth "I am the worshipper of the Prime Kāli," who loses sense by drinking and who hates the Sakti worshipper (197)? As the sin of touch does not affect the food offered to Brahma so every one should shake off the distinction of caste while partaking of the food offered to Thee (198). In this way [The Tantrik worshippers] should drink and eat. There is no need of washing hands while one takes the food offered unto Thee. Rubbing the hand with a piece of cloth will serve the purpose (199). Then holding the flowers offered in the worship of the goddess on his head and putting a mark of sandal between his two eye-brows the intelligent worshipper should roam on this earth like a celestial (200).

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will do my very best for my pat.

and help obtained, if available

CHAPTER VII.

HEARING of the mantram for worshipping the Prime Kāli, which yields great fruit, good fortune and emancipation, which is the only means for acquiring the knowledge of Brahman, as well as of the rites for performing morning ablutions, of the place, of evening rites, of the purificatory rites, of the rules of Nyāsa and Pujā, both external and internal, of the method of giving sacrifices, of Homa, of Chakra and of distributing the sacred wine the goddess Pārvati, with a delighted mind and bending low with humility, said to Shankara (1—3).

THE AUSPICIOUS GODDESS said:—O thou ever auspicious, O lord of the universe, O benefactor of the world, O lord, do thou kindly describe unto me the mode of worshipping the great Prakriti, which secures well-being unto all creatures, which is the only cause of enjoyment and emancipation and especially in Kāli Yuga which yields speedy Siddhis (4—5). My mind is immersed in the ocean of thy nectarine words and it does not try to get up but seeks those again (and again) (6). O Lord, thou hast described the prescription of the worship of the great goddess, but thou hast not revealed the hymn. Do thou do so now (7).

THE AUSPICIOUS SADASIVA said .—Listen, O goddess worshipped of the universe, to this most excellent hymn by hearing or reading which one becomes the master of all sorts of Siddhis (8). It brings about the cessation of ill-luck, increases happiness and wealth, puts a stop to premature death and all sorts of calamities (9). O Sivā, this hymn of the Prime Kālikā is the source of happiness. By its virtue I am the destroyer of Tripura (10) Its saintly author is Sadāsiva, its metre is Anustupa and its goddess is the Prime Kālikā (11).

Thou art Hrim Kāli, Shrim, Karāli,* Krim Kalyāni,† Kalāvati,‡ Kamalā,§ the destroyer of the pride of Kali and endued with compassion for Kapardi‖ (12). Thou art Kālikā, the mother of Kāla, of the effulgence of the fire of dissolution, the power of Kapardin (Siva) of a dreadful visage and the ocean of the nectar of mercy (13). Thou art full of mercy, and the source of it; thou art to be approached and known by thy mercy; thou art fire, Kapilā,¶ black, and the enhancer of Krishna's joy (14). Thou art Kālarātri,** thou dost assume forms at will, thou dost snap the fetters of desire; thou art Kādamvini†† Kalādhāri‡‡ and dost dissipate the sins of Kali (15). Thou art pleased with the adoration of the maidens and art the abode of the worshipper of the maidens§§ Thou dost take delight in feeding the maidens and dost assume their form (16). Thou dost range and live in the Kadamva forest. Thou hast a great fancy for Kadamva flowers and art adorned with a garland of Kadamva flowers (17). Thou art youthful and of a grave voice. Thou dost emit sweet words. Thou dost always drink Kādamvini wine

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* Literally it means dreadful, formidable. Thence 'A terrific form of Durga.' Here it is an epethet of Durga.

† Full of auspiciousness—She is the source of well-being unto her votaries.

‡ An epethet of Káli.

§ An epithet of Lakshmi.

‖ An epithet of Siva from *Kaparda* meaning "Braided and matted hair, especially of Siva."

¶ An epithet of Durgá, from *Kapila*, having twany hair.

** The night of destruction at the end of the world (identified with Durga).

†† An epithet of Durga. It literally means rows of cloud. The name originates from her colour which is like that of a cloud.

‡‡ An epithet of the goddess. It literally means *the vessel of Kalas.*

§§ The Tantrikas consider the worship of the *Kumari* or the maiden as a great rite. In any temple of Durga a number of such maidens is to be seen.

and art fond of it (18). Thou dost use a skull as thy drinking cup and art engarlanded with a garland of bones; thou art fond of a lotus seat and dost always live there (19). Thou dost live in a lotus abode and find pleasure in dwelling in the midst of lotuses. Thine gait is like that of a duck. Thou dost destroy infirmities and assume forms at will (20). Thou dost wear clothes at thy will and read at thy will. Thou art the tender Kalpa creeper and adorned with beautiful ornaments (21). Thou art being adorned by great accomplishments, of tender limbs and slender belly. Thou dost take pleasure in Kārana nectar* and dost grant its consummate pleasure (22). Thou art pleased with drinking Kārana wine and art propitiated when adored with Kārana wine. Thou art immersed in Kārana ocean and observant of Kārana vows (23). Thou dost take pleasure in the smell of musk; thou dost shine with the collyrium of musk; thou art engaged in the worship of and art fond of those who worship it (24). Thou art the mother of musk and art fond of those deer which yield musk; thou dost find pleasure in eating musk, and art besmeared with the paste of camphor (25). Thou art jubilant over camphor wine and dost drink the ambrosia of camphor. Thou dost bathe in the ocean of camphor and dost live there (26). Thou art pleased with the recitation of the mantram Hum and dost thyself recite it. Thou art high-born, worshipped by Koulikas and dost do them good (27). Thou dost practise Kula rites, art sportful and hast pointed out the Kula road. Thou art the queen of Khāsi,* dost remove pain and grant boons unto the king of Kāshi (28). The Lord of Kāshi affords thee pleasure and thou art liked by him (29). Thy feet are adorned with tinklets producing grave sound. Thou art adorned with golden ornaments. Thou dost live in a golden mountain and dost find pleasure in the recitation of the

* This is the sacred wine of the Tantrikas.

Klim and thou art identical with it; thou dost destroy evil designs and the calamities of Kula worshippers; thou art Kula damsel (31). Thou art the mantras Hrim, Shrim and Krim. Thou dost destroy the thorns of time.

I have thus described to you the hundred names of the goddess Kāli, all beginning with the letter *Ka* and expressive of the true form of Kāli (32—33). With his mind fixed on Kāli he who recites them at the time of Pujā has his mantras fruitful in no time and Kāli is propitiated with him (34). As soon as he receives commands from his preceptor he acquires learning and becomes rich, illustrious, charitable and compassionate (35). The worshipper enjoys happiness on earth along with his sons and grandsons (36). He, who on a tuesday in the late hours of an Amavashyā night, worships with five essential ingredients the great Kāli the queen of the three worlds and recites her hundred names, becomes at one with her. What more there is nothing in the three worlds which he cannot achieve (37—38). In learning he is like the very Lord of Speech, in riches like Kuvera himself, in gravity he is like the ocean and in strength he is like the wind (39). He is hard to be looked at like the sun and of lovely looks like the moon. In stature he ;is like Kāma assuming a body*—the very idol of the females (40). By virture of this hymn he achieves victory everywhere. By the favour of the great Sakti, every one, who recites this hymn, with any object in view, attains to it. In war, before kings, at a game of dice, in a quarrel, when life is in danger, when surrounded by robbers, when the village is on fire, when beset by lions or tigers, in a forest, in a village shorn of trees or tanks, when in fear of the king or planets, when attacked with fever or with

* Kama is Cupid in Hindu Pantheon. He was reduced to ashes by Siva, when at the request of the gods, he spoiled his devotions. For this he is described as *Ananga* or bodyless.

a disease continuing for life or with any other dangerous ailment, when suffering from diseases brought on by hostile planets, when suffering from painful dreams, in an ocean difficult to cross, in a boat, or in a storm, if any one, endued with firm devotion and meditating on the Prime Kāli, the Greatest of the Great, recites these names, forsooth he is freed from all dangers; verily I do say this unto thee, O Goddess. He has no fear from sins or diseases (41—47). He is crowned with success everywhere and does not meet with discomfiture any where. All calamities fly away as soon as they see him (48). He can deliver discourses on all the scriptures and enjoys all sorts of riches. He is the ordainer of caste rules and the lord of his kinsmen (49). The goddess of speech always resides on his tongue and the goddess of riches lives permanently in his house. All men with respect bow unto his name (50). Animā and seven other Siddhis become like grass in his sight. I have described unto thee the hundred names of the Prime Kāli expressive of her true form (51). While performig Purashcharana ritual one should recite this hymn one hundred and eight times, which accompanied with Pura rites grants all desired for objects (52). If one reads this hymn consisting of the hundred names of the Prime Kāli expressive of her true form, or if he makes others recite it, or if he listens to it or if he makes others listen to it he becomes freed from all sins and at one with Brahma (53—54).

THE AUSPICIOUS SADASIVA said :—I have described unto thee the great hymn of Prakriti identical with the Great Brahma. Hear I will now describe the Kavacha* of the auspicious Prime Kālikā (55). The saintly author of this Kavacha is Siva, the verse is Anusthupa and the goddess is the Prime Kālikā (56). Its root is Hrim, its energy

* An amulet, a charm, a mystic syllable considered as a presentative like armour.

is Shrim and its Kālikā[1] is Krim. Its use consists in the accomplishment of desired-for objects (57). May the Prime Sakti Hrim be on my crown. May Sree Kāli protect my mouth; may the great Sakti Krim protect my heart and may the greatest of the Great my throat (58). May Jagatdhātri‡ protect my eyes, may Shankari[2] protect my ears, may Mahāmāyā[3] protect my noses and may Sarvamangalā[4] protect my tongue (59). May Koumāri[5] protect my teeth. May Kamalālayā[6] protect my two cheeks. May Kshamā[7] protect my lips and may Charuhāsini[8] protect my chins (60). May Kaleshāni[9] protect my neck, may Kripāmayi[10] protect my hump, may Vāhudā[11] protect my two arms and may Kaivalyadāyini[12] protect my two hands (61). May Kapardini[13] protect my two shoulders, may Trāilokyatārini[14] protect my back, may Arpanā[15] protect my sides and may Kamathāsanā[16] protect my hip (62). May Vishālākshi[17] protect my navel,

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1 An epithet of Durga: the meaning is :—One who upholds the universe.

2 An epithet of Durga: the meaning of the word is :—" Conferring happiness or prosperity, auspicious, propitious.

3 An epithet of Durga. The real meaning is :—Worldly illusion, which makes the material world appear really existent.

4 An epithet of Durga: The meaning is :—The source of all auspiciousness.

5 An epithet of Durga :—"Youthful maiden."

6 An epithet, " whose abode is lotus."

7 An epithet meaning forgiveness.

8 An epithet—meaning " of sweet smiles."

9 An epithet meaning the queen of the Tantrik worshippers.

10 An epithet meaning full of mercy.

11 An epithet of Durga meaning she who gives arms.

12 An epithet meaning one who gives emancipation.

13 An epithet meaning having matted hair.

14 An epithet meaning seated on a tortoise.

15 An epithet meaning having large eyes.

16 An epithet meaning possessing effulgence.

17 An epithet meaning full of auspiciousness.

may Prabhāvati* protect my procreative organ, may Kalyāni† protect my thighs, and may Pārvati‡ protect my two feet (63). May Jayadurgā protect my vital breaths and may Sarvasiddhidā protect limbs. May the Prime and Eternal Kalikā protect all those parts which are unprotected and without any amulet. O goddess, I have thus described unto thee the celestial Kavacha which is ever victorious in all the three worlds (64—65). He, who with his mind fixed on the goddess reads this highly wonderful Kavacha of the Prime Kalikā at the time of Puja, has all his desires accomplished. The Prime goddess Sakti is also propitiated with him. His mantra bears speedy fruits and inferior Siddhis (divine powers) wait before him like servants (66—67). By virtue of this Kavacha a sonless person obtains sons, one desiring for riches acquires them, one seeking learning gains it and one cherishing desires has all of them accomplished (68). If one wishes to perform the *Purascharana* rite of this Kavacha he should read it a thousand times and would then reap all the fruits thereof as described before (69). If a worshipper writes this Kavacha on a Bhurja leaf with Agura, sandal, musk, Kumkuma and red sandal, and putting that leaf into golden amulets if he holds them on the tuft of hair on his forehead, on his right arm, throat and hip the Prime Kālikā comes under his control and grants him all desired-for objects (70—71). He does not entertain fear from any quarter, is successful in everything, and becomes a poet, freed from diseases, long-lived, powerful and enduring (72). He becomes well-versed in all sciences and an interpreter of the true meaning of scriptures. All the kings come under his control. Enjoyment and emancipation are

* An epithet meaning the daughter of a mountain. Durga is the daughter of the mountain-king Himalaya.

† An epithet meaning ever victorious Durga.

‡ An epithet meaning who grants all Siddhis.

at his palms (73). It gives emancipation unto creatures possessed by the sins of Kali (74).

THE AUSPICIOUS GODDESS said :—O lord, thou hast, out of mercy, described my hymn and Kavacha, O lord. I wish now to hear of the rites of *Purascharana* (75).

THE AUSPICIOUS SADASIVA said :—The prescription which regulates the *Purascharana* rites of Brahma mantras is same with reference to those of the Prime Kālikā (76). O goddess, if a worshipper is not capable of performing *Japa*, *Pujá* and *Homa* he can practise briefly the *Purascharana* rite (77). It is better to perform a religious rite on a small scale than to do nothing at all. Hear O auspicious lady, I will first describe the mode of making *Puja* in brief (78).

Rinsing his mouth with the mula mantra one should practise *Rishi Nyâsa*. Then purifying his figures he should perform *Kara Nyasa* and *Anganyasa** (79). Then performing the *Nyâsa* extending over all the limbs the intelligent worshipper should practise *Prânâyâma* and afterwards *dhyâna* (meditation), *Puja*, and *Japa*; such is the prescription of the *Puja* on a short scale (80). In performing the *Purascharana* of the mantras one should recite four times the number allotted to each. Such is the prescription regarding *Purascharana* (81). Besides this, another ritual is spoken of, about *Purascharana*. In a night of the fourteenth day of the dark half month, either on a Tuesday or on a Saturday a worshipper, collecting the five essential ingredients, should worship the mother of the universe (82). In that great night he should, with whole-minded attention, recite the mantra ten thousand times and then finish the ceremony after feeding Brahmanas devoted to Brahman (83). [Another method is] From one Tuesday to another he he should recite the mantra daily thousand times (84). In this way with innumerable recitations the rite of *Puras-*

* The assignment of fingers and limbs to the various deities.

charana will be finished (85). The mantram of the Prime Kāli and Siddhi easily give divine powers always and in every Yuga and especially in the Kali Yuga, O goddess, (86). O Pārvati, in Kali, she is manifest in many forms. But in the powerful Kali Yuga this form (Kāli) of hers is conducive to the well-being of the universe (87). Here is no fear of being an accomplished devotee or not, of friend or foe, of rules and want of them. With mere recitation the Prime Sakti is propitiated (88). By the favour of the Auspicious Prime Goddess, he acquires the knowledge of Brahma. And when a mortal acquires the knowledge of Brahma he is forsooth a liberated being although alive (89). There is no necessity of great exertions or of subjecting the body to pain, O dear. The devotional exercise of the worshippers of the Prime Kāli is an easy one (90). Only the purity of heart yields fruits unto the worshippers (91). As long as a worshipper cannot destroy the impurity of his heart so long, filled with devotion for Tantrik rites he should engage in Karma (actions) (92). Religious rites, when duly performed, lead to the purification of the heart. Like unto Brahma mantra he should first receive his mantra from the mouth of his preceptor (93). Having first performed the morning rites he should practise *Purascharana*. O great queen of the universe, purification of the heart engenders the knowledge of Brahma. And when one acquires this knowledge of Brahma there is nothing which he should, and which he should not do (94).

THE AUSPICIOUS PARVATI said :—What is *Kula* and what are the *Kula* rites, O great Ishāna. O lord, I wish to hear, in sooth, of the characteristics of the five grat *Tattwas* (essential ingredients) (95).

THE AUSPICIOUS SADASIVA said :—O queen of the Tantrik worshippers, desirious of the well-being of the worshippers thou hast spoken well. I will describe them for thy satisfaction, conceive them duly (96). *Jiva* (individual

soul), *Prakriti* (Nature) Tattwa* (essential principles), quarters, time, ether, earth, water, fire and air—all these are called *Kulas* (97). When considering all these† as identical with Brahma one behaves towards all without any distinction he is called Kulāchara yielding virtue, profit, desire, and emancipation (98). The worshippers, whose sins have been dissipated by virtue acquired in many births, devotion, charity, and firm practice of penances, cherish inclination for the performance of Kula rites (99). The understanding of those who practise Kula rites immediately becomes pure and they entertain devotion to the lotus feet of the Prime Goddess (100). Acquiring this greatest of all learning through their service of the well-qualified preceptor the best worshippers, well-versed in Kula rites and engaged in Kula practices, adore the Prime Kālikā, the queen of Kulas, with five essential ingredients. Enjoying all the objects of the universe they roam at large untouched by any danger or calamity (101—102).

The characteristic of the first Tattwa is that it is the great panacea of the creatures which gives them felicity and [by virtue of which] they forget their sorrows (103). O dear, the Kulas should always avoid that Tattwa which is not purified, which brings on stupefaction and bewiderment of the senses and which begets dissensions and diseases (104). The characteristic of the second Tattwa is that it should be produced either in villages, in air, or in a forest,‡ should give nourishment and increase understanding, energy, and strength (105). The characteristic of the third is, O auspicious lady, that it should be born in water, beautiful, deli-

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* Essential principles of Sankhya, as Mahat &c.

† *i.e.* Jiva, Prakriti &c.

‡ The second Tattwa or ingredient is meat, either of goat or sheep reared in a village, or of partridges or other birds that move about in the air or of deer &c., that live in the forest.

cious and such as creates generative power* (106). The characteristic of the fourth should be that it is cheap, produced from earth, gives life to creatures and is at the bottom of the life of the three worlds (107). The characteristic of the last Tattwa is, O Goddess, that it yields great joy, is the root of the origiin of creatures, is without beginning or end and is the root of the universe† (108). O dear, know (energy) fire as the first Tattwa, air as the second, water as the third, and earth as the fourth, O Sivā, (109). Know the fifth, O thou of a beautiful countenance, as the root of the universe (110). Knowing these five Tattwas and Kula rites, O queen of the Kulas, a man becomes liberated even when alive (111).

* The word in the text literally means 'which multiplies progeny.' But evidently it means what strengthens the generative power of the man. This refers to fish.

† This refers to Maithuna or co-habitation which is at the root of the creation and without which creatures cannot multiply. As the universe is without beginning or end so is this energy which is the root of it.

CHAPTER VIII.

HAVING heard of the multifarious forms of religions (from the lips of the god Sankara), the Mother Goddess Bhava's wife,*—she, that delivers beings from the trammels of existence, intent on the world's welfare, once more addressed Sankara† in the following manner (1).

THE AUSPICIOUS GODDESS said:—I have heard (from thy lips) of the various forms of religion conferring happiness, in this and in the next world‡ bestowing virtue, worldly profit and desires§ obviating all difficulties|| and causing or bringing about final emancipation (2). Now do I desire to hear of the *Varnas* and *Asramas*,¶ O Lord,—

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* Bhavani—feminine of Bhava, another apellation of the God, *Sadâsiva*, from the root *Bhu* to be.

† Sankara—lit: means the conferrer of happiness or prosperity, and is a synonyum of *Siva*.

‡ Amutra lit: there *i. e.* in the next world. Opposed to *Iha*, this world.

§ These together form *Trivarga* and with *Moksha* or final emancipation, *Chaturvarga*.

|| The word in the text is *Vighna* or what mars or destroys—from root *hana* to destroy) and *hora* from *hri* to remove. When used as a substantive it denotes the god Ganesha.

¶ *Varna* means a tribe or a caste and is especially applied to the four castes—namely, Brahmana (the spiritual class), *Kshatriya* (the governing class) *Vaishya* (the trading and cultivating class) and *Sudra* (the serving class). These classes are said to have sprung respectively from the mouth (signifying intelligence or power of speech) the arms (signifying strength) the abdomen (signifying hunger) and the legs (signifying servitude) of the Purusha or Supreme Spirit. Each Varna has its prescribed duty and mode of living, which can on no account be transgressed.

speak about them; and, do thou also in thy kindness, describe the proper practices* prescribed in relation to each of them (3).

THE AUSPICIOUS SADASIVA said:—The *Varnas* have been said to be four in number, so also are the *Asramas*, O thou of unimpeachable conduct! The prescribed rules of conduct and the practices of the several *Varnas* and *Asramas*, are again several and different from one another (4). This division (of *Varnas* of *Asramas*) holds good only during the first three cycles commencing with the *Krita*;†

Asrama or the mode or manner of living in different periods of existence of these castes or classes; these also are four in number, *viz.*, (*a*) *Brahmacharyya*, or the period of religious pupilage during which a Bráhmana (according to some authorities all other castes are excluded from this stage) boy learns the Vedas in the company of his preceptor or spiritual guide. This the first stage of his life, begins from the date of his investiture with the Sacred thread and continues to the period of his marriage and settlement in life. (*b*) Then comes *Gárhasthya* or the manner of life of one who lives in a *Griha* or house—that is, the householder's mode of existence. During this period, a person marries, procreates, and attends to the ordinary business of life.—This is the second stage of life, and is said to end on the attainment of the fiftieth year of existence. (*c*) The third stage is the *Vánaprasthya* or lit: the entering into the woods;—this period commences, when satiated with the enjoyment of the house-holder's mode of living and with advancement of years convinced of the hollowness of the *Sámsára*, a man betakes to the woods for devoting himself to the worship of God and the amelioration of his spiritual condition. (*d*) The fourth or the last stage is *Samnyàsa* or the complete renunciation of the world and its possessions and attractions. Even the woods do not then please him—savouring as they do of the world. This stage is but one step from deliverance and a true *Samnyàsin* is said to be on the door of emancipation. Some also call it the state of mendicancy. The first three *Varnas*, can enter upon these stages, but the Sudras are disallowed to do so, their sole end of existence being to serve the higher castes.

* *Achára* comes from the root *chara* to do—lit: that which is usually done—here usual rites, or rules of conduct in any stage of life.

† Vide *Infra*—Note on page 5.

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but in the cycle of Kali, five *Varnas* have been recited; they are,—*Bráhmanas, Kshatriyas, Vaisyas, Sudras*, and *Sámányas** (5). O most transcendent goddess! for all these five *Varnas*, only two *Asramas*† have been prescribed; and listen as I proceed narrating unto thee, the customary practices and usual rites‡ in relation to them (6). I have already told unto thee what acts only will be possible for the men of the *Kali-yuga* who are destitute of the wealth of *Tapas*§ and Sacred learning,|| and whose period of life

* In our note on the word *Varna* in the 3rd Sloka, we have recognised only four different *Varnas* or castes. The author here adds another. The above fourfold division of *Varna* is in accordance with the Sruti, Smriti, Purana and other scriptural writingss of the Hindus. In the Tantras a new *Varna*, by the name of *Sámanya* is added to the above category. As has been explicitly described in the text, this is not a cardinal one, but has been added in consideration of the exegencies of the Yuga Kali when, as the author goes on to say, the people become degraded and fallen. *Sàmanya* means, common, low-born—being probably none other than a hybrid caste, resulting from illegitimate and illicit intercourse between fallen and immoral members of higher and lower *Varnas*.

† We have spoken of four *Asramas* above, whereas only two are mentioned here. The reason of this seeming difference will be apparent when it is said, as actually it has been said in the next several slokas of the text, that in the *Kali Yuga* again—only two of the four Asramas are permissible, or more accurately, capable of being entered upon by the degenerate people. The *Brahmacharyya* and the *Vánaprasthya*, in consequence of the strictness of their rules and owing to their exacting an unrelenting observance of purity of mind, body and speech, can not, as a matter of course, be followed by the naturally immoral, impure and fallen beings of the *Kali Yuga*.

‡ *Dharma* lit: means that which holds or sustains from root *Dhri* to hold; hence here the rites and peculiarities characterising an *Asrama* or a *Varna*.

§ *Tapas* means the religious merit, or virtue earned by the practice of penances and austerities; hence moral merit.

|| *Swàdhàya* means knowledge of the Vedas;—the people of the *Kali Yuga* scarcely love to read the Scriptures, which again owing their

is very short and insignificant; they are incapable of undergoing any toil and strenuous exertion,—how can then physical labor* be possible for them (7)? O dear, there does not exist in the *Kali Yuga* either the *Brahmacharya* or the *Vânaprasthya Asrama*; only the two *Asramas*, the *Garhasthya* and the *Vikshuka*† are in vogue now (8). O most benign goddess, the religious rites‡ and duties of the house-holder in the *Kali Yuga* have been enumerated in the *Agamas*,§ and by following no other path cán a house-holder attain success in the sphere of action|| (9). In the *Kali Yuga*, O goddess, one is not even allowed or entitled to practise the ceremonials prescribed in the Vedas in regard to the *Bhikshukásrama*,¶ inasmuch as, O thou con-

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degenerate intellect they can not construe properly. This of course was the notion of our *Rishi* forefathers.

* *Deha-parisrama*—means labour pertaining to the body—*i. e.* such performances as involve considerable amount of physical labor.

These are the reasons for which the two *Asramas*, the first and the third, have been interdicted in respect of the men of the *Kali Yuga*. Both these *Asramas* dictate austerities which require sound Physical and Moral powers—which are not to be found in the weak and effiminate people of the *Kali Yuga*.

† *Bhĭkshukâsrama* is the same as the *Samnyásâsrama* (vide *supra*, sloka 2). *Bhikshuka* means a beggar, hence the state of mendicancy is here denoted.

‡ *Kriyà* means that which is done,—here specially applied to the religious observance of ceremonies and rites, leading to the attainment of certain specific objects.

§ *Agamas*—means the Vedas;—here surely the so-called class of the Tantras is referred to. (Vide introduction—P. 1).

|| *Sidhis* are of various kinds (vide *supra* page 191) meaning unqualified success. *Kriya Sidha* person is he who successfully reaches the end of any action he undertakes. It may also refer to success in the several *Tantrik Kriyas*, *Màrana Uchàtana and Vasikarana.*

¶ The degeneracy of the *Kali Yuga* is all the more made prominent here, as even in the two *Asramas* prescribed during its continuance, all the rites and formalities are in capable of being observed, for there are

versant with the essence of things, such practice depends entirely on a careful cultivation of the *Srutis* or Vedas* (10).

The pursuance of the *Abadhuta*† mode of existence in conformity to the *Samskáras*‡ of the *Saiva*§ sect, has been, O auspicious lady, said to be equivalent to the entering upon the *Samnyásásrama* in the *Kali Yuga* (11). When the *Kali Yuga* reigns supreme, the *Vipras* (or *Brahmanas*) as also the other lower *Varnas*, all indiscriminately, O goddess have the right to enter upon these two *Asramas* (*viz., the Girhásthya* and the *Abadhutásrama* (12). In this age although every one is to be guided in their *Samskáras* and actions by the ordinances and formulæ of the *Saivas*, yet

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many rituals in these two comparatively easier *Asramas*, which require not a small amount of Vedic learning for their successful accomplishment. As has already been said, Vedic cultivation in this age is rare and even far short of what it should or ought to be.

* *Danda* means here the control or restraint that ought to be exercised over ones self—*c. f.*

"वाग्दन्तोथ मनोदण्डः कायदण्डस्तथैवच ।"

M. S. 12—10.

It may also have reference to the austerities attendant on the performance of Vedic ceremonies.

† *Abadhutas*—lit: means anything or person that has been washed or purified well. Hence an ascetic, who having renounced the world, has been purified by the performance of his expiatory rites. An *Abadhuta* has been thus defined :—

"यो विलंघ्याश्रमान्वर्नांनात्मन्येवस्थितः पुमान् ।
अतिवर्णाश्रमी योगी अवधूतः स उच्यते ॥"

The person that disregardful of the *Varnas* and *Asramas* is engrossed only on the amelioration of his own self, that person, practised in the *yoga* and above the divisions of *Varnas* and *Asramas* has been styled an *Abadhuta*.

‡ *Samskara* has a diversity of significations; here it means purifactory rites or ceremonies.

§ *Saiva*—The followers of *Siva* (vide *supra* page 17 note).

the ceremonies and rituals of the *Vipras* and the other lower *Varnas* should have distinct characteristic features* (13). One becomes a house-holder as soon as he is born, and then according to his accomplishments he is claimed by one or other of the *Asramas.*† (For this reason) O great goddess, a person should duly live the house-holder's mode of existence at the very beginning (14). But when the light of true knowledge dawns upon him, and when there grows in him an indifference or aversion for the mundane objects and concerns, then should he, renouncing every thing, betake himself to the *Samnyása Asramas* (15). A person of fair intelligence should acquire learning in boyhood or the first stage wealth and wives in youth or the second stage, and religious merit (by the performance of pious deeds) in the adult or third stage; and when in the fourth stage, he should banish himself from the world and its possessions and attachments‡ (16). No one should resort to the *Pra-*

* What the another means to say, is that the broad principle of living in the *Kali*, should be for all sects what has been laid down for the *Saivas*; but these must be categorical differences of the rituals of the several distinct castes or Varnas.

† The meaning of the passage evidently is that when a man is born it is expected of him that he should live, like most of his brethren, the life of an house-holder,—should marry, procreate and perform the ordinary duties of a human creature. Whether he wishes it or not, he is a house-holder from his birth; but the entrance upon any other order of life depends on his own exertions.

‡ *Pravrajet*—from the root *Braja* to go—means to go into exile. The *Pravrajyásrama* is the same as the *Samnyása or Abadhutásrama*.

Something like this couplet although in a negative form, is to be found in the cento of *Chanakya. c. f.*

प्रथमे नार्ज्जिता विद्या, द्वितीये नार्ज्जितं धनम् ।
तृतीये नार्ज्जितं पुण्यं, चतुर्थे किं करिष्यति ॥

What good could he reap in the fourth, who did not acquire learning in the first, wealth in the second and virtue or religions merit in the third stage of life?

vrajya Asrama forsaking his aged mother or father, or devoted and chaste wife or young and helpless children* (17). He that renounces the world (banishes himself from the world), forsaking his parents, children, wife, relations and even friends, becomes guilty of heinous sins (18). He that betakes himself to *Bhikshukásrma* or a mendicant's mode of existence, without at first pleasing his parents, &c., is turned into a matricide, a patricide, a Brahminicide and the murder of his wife (19). The *Brahmanas* and also the castes other than the *Vipras*, should perform the rituals of their respective sects in the lines dictated by the *Saivas*; this is the religion of the *Kali Yuga* (20).

The Auspicious Goddess said :—Tell me, O Lord, what are the duties† or customary observances of the *Grihasthya* (or householder), and of the *Bhikshuka* or mendicant? what also, are the *Samskáras* of the Vipras, and of those other than the *Vipras* (21)?

The Auspicious Sadasiva replied :—The foremost of all modes of religious living (*Dharman*) for the descendants of *Manu*‡ is the *Gárhasthya* or (householder's mode). Of it I shall speak truly at the first instance, and do thou hear

* The principle underlying seems to be that before renouncing the world, one should see that no one suffers by his such renunciation, for in that case, he should be the indirect agent of injuring another, which be it even for the shake of religion, is sure to be detrimental to his ultramundane interests. The undesirability of such a course has been emphasised in the next two slokas.

† The word in the text is *Dharma*—which we have rendered by duties. It may also mean religion in the sense of a particular form of worship.

‡ *Manu* is the name of a celebrated personage regarded as the representative man and the father of the human race, sometimes regarded also as one of the divinities. Primarily the word denotes the fourteen successive progenitors or sovereigns of the earth mentioned in the *Manusmiriti*. The first Manu called *Syámbhuva* is supposed to be a

me, O nobly-descended* lady (22). A house-holder should be devoted to the worship of Brahma, and to the cultivation of the knowledge regarding *Brahman*;† and whatsoever acts he does, he should consign them to *Brahman*‡ (23). A householder should never utter false speech, practise deceit-

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secondary creator, who produced the ten *Prajápatis*, and to him is ascribed the code of law known as *Manusmriti*. The seventh *Manu* named *Vaivasata* being supposed to be born from the sun, is regarded as the progenitor of the present human race, and was saved from the great destructive flood by Vishnu in the form of a fish; he is also regarded as the founder of the Solar dynasty who ruled at *Ayodhyá*. The names of fourteen *Manus* are,

(१) स्वायम्भूव (२) स्वारोचिष (३) औत्तमि (४) तामस (५) रैवत (६) चात्तुष (७) वैवस्वत (८) सावर्णि (९) दत्तसावर्णि (१०) ब्रह्मसावर्णि (११) धर्म्मसावर्णि (१२) रुद्रसावर्णि (१३) रौच्यदेवसावर्णि (१४) इन्द्रसावर्णि ।

* *Koulini* means a woman descended from a *Kulina* or noble family. The characteristic qualities constituting a Kulina have been enumerated to be nine—*viz*.

आचारो विनयो विद्या प्रतिष्टा तीर्थदर्शनम् ।
निष्ठावृत्तिस्तपोदानं नवधः कुललत्तणम् ॥

Pure conduct, humility, learning, fame, the visiting of the sacred places, conformity to the prescribed rules of worship and business, practice of penances and munificience, these are the nine characteristic features of Kula or nobility. From this broad significance Kulin has been contracted to mean only the foremost classes among the *Brahmanas* and the *Káyasthas* of the present day.

† *Brahmajnanam* is the knowledge that reveals the true nature of *Brahma* or the Supreme God.

‡ This passage is but another expression of the cardinal principle of all true religion, viz a passive resignation to the will of God, out of belief in his infalliblity.

fulness or roguery;* and he should be engaged in adoring the gods and his guests (24). One leading a house-holder's mode of existence, should always with all his endeavours, please and serve his father and mother, considering them to be two visible divinities incarnate† (25). When one's mother is pleased, O auspicious lady, when one's father is pleased with him, O mountain's daughter‡ then even thine affection leans towards him, and even the Supreme God becomes propitious on him, O Goddess (26). Thou art O Primæval lady, the mother of the universe, and that highest of the high, the Supreme God is the father; and what else could be a greater virtue for a house-holder than that from which ye both derive pleasure (27)? When the opportunity offers, one should provide his father and mother with seats, beds, apparels, drinks, and food§ (28). He

* A *Satha* has thus been defined :—

"शठोयमेकत्रबद्धभावो यः दर्शितवहिरनुरागः विप्रियमन्यत्र गूढ़माचरति ।

He is said to be a *Satha* who outwardly showing much affection to one, secretly serves him an ill turn.

† Sanskrit literature abounds in instances emphasising the superiority of the parents over even the so-called gods and illustrating the high reverence in which they are held.

पिता स्वर्गः पिताधर्म्मःपिताहि परमन्तपः ।
पितरिप्रीतिमापन्ने प्रीयन्ते सर्व्वदेवताः ॥

The idea is, one's father is his heaven, his best religion, his highest religious merit, and when he is pleased all the gods are satisfied."

The mother is again held in higher estimation than the father for bearing the child in embryo and rearing him up.—c. f.

गर्भधारणपोषाभ्यां ननु माता गरीयसि ।

‡ According to the Puranas Siva's wife was the daughter of that king of Mountains the Himalayas.

§ Every convenience should be afforded to the parents, whom it is the duty of every son to please and satisfy.

should address soft and sweet words and do what is agreeable and pleasing to them and he should follow out their behests; such a son is truly a good son and the sanctifier or ornament of his race (29). If he wishes his own welfare, he should never indulge in insolence, buffoonery, low censure, or vile speech before his parents (30). On beholding his parents, one should respectfully bow down his head and stand up, and never take his seat without their permission; in short, he should be completely under their control* (31). He that intoxicated with the pride of his learning and wealth, disregards his parents, is condemned to dreadful hell and is ostracised from all religions (32). A house-holder should never enjoy (food or anything) excluding his father, mother son, wife, guest and brothers, even if his vitals breaths were to run out of his throat (33). The voracious fellow who enjoys food depriving his elders,† friends, and relatives, becomes branded with infamy in this world, and in the next, is consigned to eternal hell (34). A house-holder should protect and cherish his wives, educate his sons, and maintain and support his relations and friends; this is his eternal religion‡ (35). This body has been composed by the kindness of the father, reared by the affection of the mother, and trained and instructed by the love of the relatives; and he really is the vilest of beings who forsakes them all (36). A house-holder should always please them to the best of his might, even undergoing, O prosperous Goddess, for their

* These marks of respect due to the parents by the sons, are to be found amongst all nations of the earth, specially amongst the Hindus, without any limitation of age or rank.

† *Guru* in common parlance means any one commanding respect; hence *Gurujana* denotes the elderly members of a family who should be held in supreme respect; the reference here is to this signification of the world.

‡ That is, these should be his cardinal duties, which he should scrupulously perform.

sake hundreds of severest hardhips and trials; this is his eternal and best religion (37). He is really a praise-worthy and deserving man on the face of the earth worthy of the name, who is devoted to the worship of Brahma, conversaat with the true nature of things, and keeps his troth always inviolate (38). One should never ill-treat his wives,* but cherish them always like his mother; and even in extreme difficulties he should not forsake a chaste and devoted wife (39). A learned man should not, when his own wives live, even touch other women with unfair or wicked intention, otherwise he should be dragged to hell (40). A wise man should shun living and lying in secluded places with others wives; he should never address improper words to them or show gallantry towards them† (41). With wealth, garments, love, respect and melifluous speech, one should always keep his wife satisfied, and never do anything displeasing to herself (42). Except in the company of his sons or nearest relatives, a wise man should not send his wife to festivals, pilgrimages, others abodes or crowded processions or fairs (43). O mighty goddess, the man with whom his devoted and affectionate wife is satisfied, is looked upon as if he has performed all pious deeds; and he becomes thy favorite also (44). A father should cherish and nurture affectionably his sons up to the end of this fourth year; then up to the sixteenth, he should teach them learning and the accomplishments (that would make them useful members of society) (45). And when the sons exceeded their twentieth year, he sbould initiate (engage) them in the duties of the house-

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* The expression savours of indelicacy, but the meaning of the author is apparent, it being, that a wife should be equally respected with ones own mother.

† The text-line would admit of a slightly changed interpretation, namely—He should shun improper speech in the presence of women, and never show boldness—(braggerdism, will be better)—before them.

hold,* and thence forward considering them in the light of equality, show due kindness and affection (towards them) (46). In the same manner again, a daughter should be cherished and educated with great care and she should be (on the attainment of the proper age) given away in marriage to an educated bridegroom with dowries of money and jewelleries (47). In this wise should a house-holder maintain and please his brothers, sisters, nephews, relations, friends and even servants (48). A house-holder should also maintain and support his co-religionists, co-villagers, guests, casual visitors and strangers (49). If, O goddess, a house-holders possessed of wealth, do not act in this manner, he is to be reckoned as a beast, a great sinner and deserving of censure from his fellow-beings (50). One should not betray an excessive love for indulging in sleep and idleness, and in dressing, eating, decorating the hairs and looking after his person (51). He should be moderate in food, sleep, speech and sexual intercourse; he should be neat and tidy, pure, humble, skilful and deligent in every action (52). He should be heroic before his foes† and meek and gentle near his friends and venerable elders; he should not hate the hated or disrespect the respectable persons (53). He should place his trust on men after having acquainted himself with their friendship,‡ conduct, inclination and character, through constant companionship and in courses of conversation (54). In view of (judging) the times, an intelligent person should either be afraid of even of his most insignificant enemy, or ill-wisher, or show his own true colour; he should never transgress the limits of his own religion. A pious man should not expatiate, upon his own fame or manliness; he

* That is—have them married and settled down.

† The idea conveyed by the word *Sura* of the text involves the idea of generosity together with that of bravery.

‡ The original word means beauty or magnanimity of the heart.

should not divulge what has been spoken to him as secret or private, or what has been done for the good of others (56). A person desirous of fame should not embark on hateful projects or where there is every certainty of failure; he should not again quarrel with his superiors or inferiors* (57). Endeavouring his head and heart, he should earn knowledge, wealth, fame and virtue; and with all his might, he should shun the company of the wicked, and falsehood and quarrel and the *Vyásanas*† (58). All efforts are influenced by the circumstances, and all actions by the seasons in which they are done; therefore an act should be undertaken after the circumstances and the season have both been duly considered and weighed‡ (59). A house-holder should be care-

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* The author means that disgrace ful or doubtful projects should be avoided, and if one at all quarrels, it should be with his equals and not superiors or inferior, as otherwise the fight will be unfair and unequal.

† *Vyásana* means here 'the evil habits engendered by indulgence in lust and anger; hence vicious propensities. It includes a number of vices,—such as overfondness for hunting and gambling, sleeping in the day, calumny, concupiscence, dancing, singing playing, idleness, drinking, general depravity, violence, injury, enevy, malice, pride and tyrrany. The term is very comprehensive, and the lexicographer Amara gives the following significations (1) calamity or disaster, (2) fall, and defeat or mistake, (3) and the vicious proclivities noted above. *c. f.*

"व्यसनम् विपदिभ्रंशे दोषे कामजकोपजे।" इत्यमरः।

The vices of lust have been said to be ten and those of anger eight in number. When applied to men it is made to imply defects generally.

‡ Hindu writers of all ages have emphasised on the advantages to be gained from the circumstances and season, when any enterprise or action is to be undertaken. Such advantages go not a small way to ensure success. In fact these oonstitute so to speak the action itself as their favourable or unfavourableness fulfills or frustrates it. It is a trite saying among the Indians that one should always undertake an action having duly considered *Desha* or the place, *Kala* or the season, and *Pattra* or the party who is in any way concerned in it.

ful about the security of his possessions* should be able-bodied and skilful, virtuous and loved by his friends and relations; he should specially be moderate in speech and laugh before those who deserve respect from him† (60). He should be self-controlled, and glad of heart,‡ thoughtful, resolute in his actions, steady and careful and far-seeing; he should be very deliberate regarding his contact with material objects§ (61). He should speak truthful, mild, affable, agreeable and beneficial words; and he should avoid indulging in his own superiority and blaming others (62). He that consecrates a pond|| a tree, a road-side resting¶ place, or

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* The rules of etiquette among the forefathers of the Hindus were very refined and at the same time rigorous in their demands. The respect to be shown towards the elders was to a degree ludicrous; it has been enjoined that one should not even fillip, yawn, cough laugh or speak in a loose way, before one deserving of respect.

† This word may have another slightly different signification—*viz.*, "engaged in protecting them who seek shelter with him." This would be a little too far-fetched.

‡ The original word means what has been given in the body of the translation; what is meant is that a house-holder should be of very pleasant desposition and rarely irritable.

§ The phrase is a comprehensive one. A house-holder should be very careful regarding his selection of the material objects that would come in contact with him in the course of his daily life. He should not expose himself to temptations or such objects of perception as are calculated to lead him to transgress his mode of existence.

|| Literally the word means a reservoir for water.

¶ The allusion is here to the religious ceremony known as *Pratistha* or establishment or erection, from root *sthâ* to keep, establish. This particular ceremony consists of dedicating to a god any tree, pond, building, bridge, charitable institution and other such things with suitable rites and *mutras* to be devoted chiefly to the benefit of the public at large. These consecrated objects become public property combining in themselves a great religous sanctity with public utility and redounding to the credit and spiritual welfare of the person who thus consecrates them. In Bengal villages, the ceremony of the consecration

a bridge, becomes the master of the three worlds (63). People sing in his praise whose parents are pleased with him and whose friends and relations are attached and devoted to him; the three *lokas** are also conquered by him (64).

He whose vow of life is truthfulness, who is ever kind and charitable towards the poor and who keeps his lust and anger† under his control conquers the three wolds‡ (65). He who is free from any lustful desire regarding others wives, who does not want to have (indifferent of) others things§

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of a tree is very commonly observed and this form being comparitively less expensive is undertaken by a greater number of the people. The last portion of the Sloka *Tena Lokatrayam Jitam* means that he earns such religious merit that he becomes capable of transporting himself to any of the three *lokas* or regions—without much ado and even bodily. The necessity again of these easier modes of earning virtue becomes apparent when it is pointed out that effeminate and weak as the generations of the *Kali Yuga* are, they can undertake or accomplish no other sacrifice or ceremony which involves greater austerities and a thorough knowledge of the Shastras, in both which the *Kali* people are difficient.

* *Triloka* generally means the three regions—Heaven, Earth, and Hell; it probably here signifies the three heavens respectively presided over by the three Gods, Brahma (Creator) Vishnu (Preserver) and Siva (Destroyer).

† Lust and anger are the two chief among the six passions that are reckoned to be the greatest enemies of mankind in their spiritual as well as temporal existence, they bind them to earth earthiness drawing then down to its lowest depths. The six passions are—

"कामः क्रोधस्तथा लोभो मदमोहौ च मत्सरः ।"

Lust, Anger, Covetousness, Conceit or Pride, Ignorance and Jealousy. Any comments on the baneful influence of these passions on the life of men are superfluous.

‡ Although we have commented on this phrase before, yet as another interpretation occurs to our mind we put it down.—It is this—"He is set free from the trammels of the three worlds, heaven earth and hell—*i.e.*, he attains final emancipation."

§ The line means, complete indifference in respect of things not his own,—*Virakta* and *Nispriha* meaning almost the same thing.

and is beyond the pernicious sway of arrogance and jealousy —he is capable of conquering the three worlds (66). He who is not afraid of battles, who does not turn his face back from the field and who dies in a war in support of a sacred cause, becomes the conquerer of the three worlds* (67). He whose soul is not clouded with doubts and scepticism, who is reverential and believing, who is devoted to the observance of the rites known as *Sâmbhawa*† and he who remains under my control‡ conquers all the three worlds (68). The wise man who with an equal eye viewing every thing performs actions in the course of his worldly existence§ conquers all the worlds (69).

Purity is of two kinds, O goddess, in accordance with internal and external relations. That which is the devotion of ones self to the Supreme Brahma is called internal purity (70). The removal or cleaning of the impurities or dirt||

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* It may be questioned how is this compatible with a house-holders mode of existence; what is meant is that a house-holder should be brave and courageous, so that when need be, he many use his strength in an effective manner in the preservation of his hearth and house-hold.

† *Sambhwachâra* are probably the prescribed duties and religious rules and rites of those who worship Sambhu the Sadasiva. This sect is identical with the Shaivas, for which vide note on page 17.

‡ That is follows the injunction and interdictions laid down by Siva in the Tantras.

§ The author's meaning is apparent. Impartiality should be the cardinal principle of one's dealings with the world.

|| *Malâ* or the impure secretions of body are according *Manu*, the great Social legislator, twelve—*viz.*,—

"वसाशुक्रमसृङ्मज्जा मूत्रविड्घ्राणकर्णविट्।
श्लेष्माश्रुदूषिका स्वेदो द्वादशैते नृणां मला॥"

Fat, semen, blood, marrow, urine fæces, the impurities of the nose and of the ear pits, phlegm, tears, sweat and rheum of the eyes—these are the twelve impurities of the human body. The cleansing of the body from these is called *Malàpa-Kersana*.

by means of water or ashes,* in consequence of which the body becomes pure, is called external purity† (71). The Ganges,‡ the rivers in general, lakes, ponds and insignificant wells and celestial rivers,§ O dear, these in succession are all purifying agencies (72). O goddess, of pure vows—for the purposes of sacrifices, ashes are the best (purifying agency); for cleaning filth ad dirt earth is the best; and for purifying cloths and skin-seats,|| grass is as good as earth (73). O my dear wife, what is the good

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* Among the ancient as well as the orthodox modern Hindus the great purifying agencies were and are water, ashes, cowdung, smokes of several incenses &c.

† This sloka would admit of another rendering—*viz.*,—"The purification of the body by water, ashes or the removal of dirt, is called external purity.

‡ The sanctity attached to the waters of the Ganges and its efficacy in washing off sins is proverbial amongst even modern Hindus of all classes. This idea of sacredness arises out of the allusion, that the river Ganges was brought down by means of unremitting practice of austerities by Bhagiratha a king of the Solar Dynasty for purifying and releasing from the chain of hell the spirits of his 60,000 ancestors who were burnt down by the sage Kapila—the great author of the Sankhya system of Philosophy. These ancestors were reduced to ashes for insulting Kapila when in quest of their sacrificial horse which was stolen and diplomatically tied near Kapila—by Indra the Jupiter of the Hindu Mythologies. According to another account she came down to earth through the curse of Brahma, where she was married to the King Santanu, whom he bore eight sons—of whom Bhisma the celebrated warrior of the Mahavarata was one.

§ Lit: rivers that flow in the heavens. It is not clear what is meant by this phrase. When water is a purifier, what to say of the waters of the heavenly rivers! It may be that its purifying power is greater than that of ordinary waters.

|| *Ajina* lit means the skin of tiger, lion or deer. It is especially applied to the skin of the black antelope, which is used as wearing apparel as well as seats. The black antelope-skin-seat combines an idea of sanctity with it and worshippers sit in them offering prayers to the gods. The Sadasiva likes to wear the skin of elephants.

of speaking much regarding what is pure and impure, or the rules of purity and impurity; in short, let the house-holder do those acts, that will be approved of by his conscience* (74). Awaking from sleep, at the end of sexual intercourse,† on the ejection of urine and feces, at the end of meals, and on touching filthy objects, external purity should be observed (*i e.* purification of the body should be made) (75). The *Vaidiki* or the *Tantriki Sandhya*‡ should be

* The thing is that a house-holder can do whatever it listeth him, but conscience must not find fault with him. It may not be out of place here to point out what an important part conscience plays even in the religious sphere of the Hindus. In short the proposition laid down by the author here tallies with Dr. Martineu's theory of conscience.

† Such allusions even in books of Laws have been thought to be against the modern sense of decorum and decency. In fact, it is stated that Hindu literature is profusely indecent. But a comparison of the literature of Europe will disabuse the minds of our accusers from this idea. Nothing can be found in our serious works that is half so indecent as are many passages in the writings of (to back go to olden times) Ovid Catullus, Propertius, Flaccus; (to descend to modern times) Ariosto, Baccoicin, Voltare, La Fontaine, Little, and Zola. The French Philosophical novels furnish us with examples, that far exceed the most indelicate passages of the Hindu literature. In olden times, "obscenity was wit," even in the stolid English Society. Again in judging of our taste, foreign critics should take into consideration another fact which is of vital importance before they condemn us for the use of ungarbled expressions which are considered to be tress-passes upon the boundaries of decroum. It is the state of Indian society, at the time of the composition of these literary works. The authors then wrote to men and for men only and they never thought of women as readers. Now even in polished English societie's conversation takes greater liberties amongst men alone, and it is fair to infe therefore that if their writings were addressed to the male only th ith would partake of a very similar charater. Extreme attention to d nsist cacy would in that case be regarded as purile or fastidious. Wh alone natural canno be vicious. What every one knows, every one *a* and express. vell as

‡ *Sandhyá* from *Sandhi* or the joinings of the day,—the m noon, and evening,—refers to the three da ly and essential c

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performed at the three periods of the day, *viz.*, the morning, noon, and evening; and in accordance with the different nature of the worship, different rites should be duly performed* (76). The adorers of the *Brahma-mantra*† when reciting the Sacred *Gâyitri*, realise, O dear, that the Supreme Brahma hath sprung out of knowledge, they perform the *Vaidiki Sandhya* (77). In the case of others, (*i.e.*, who are not Brahma-worshippers) *Vaidiki Sandhya* consists

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performed by the Brahmanas. The term may be otherwise derived from *Sam* with root *dhai* to meditate religiously. The *mantras* used in the in the *Sandhyas* are chiefly about the purification of the water used for the purposes of the body. As the author defines hereafter, there are two forms of *Sandhyas*, namely *Vaidiki* or in accordance to the rules laid down in the Vedas and the *Tantriki* or that prescribed in the *Tantras*. *Vaidiki Saudhya* again is of four kinds being according to the four Vedas, *Rik*, *Yajus*, *Saman* and *Atharvan*. Another form of *Sandhya* which is of a public nature is the *Arati*, which comprises the ringing of bells, blowing of conches and beating of tabors and drums, &c.

* The words *Upâsana* and *Pujâ* are used synonymously in Sanskrit w[o]rks. But as here when they are used in the same sentence, a shade of [d]ifference comes in. *Upâsana* here is meant for worship in reference to [th]e God adored and *Puja* has reference to the manner and *mantras*, &c., [o]f the *Upasaua*. For example, when the God Siva is to be worshipp[ed] the *Upasaua*... speci[al], *i.e.*, *Síva Upasana* is performed the *Puja* will consist of certain [m]antras for him and certain offerings specially liked by him, *viz.*, Ganges water, leaves of *Vilva* (Bel) tree, &c. Again the *Upasana* may be *Vaidik* or *Tantriki*. In *Vaidik Upasana* the *Puja* is more pure while in *Tantriki* it comprises eertain things such as that indicated by the author me[ntioned] [pa]ncha makâr which the former will never allow. What the author means is that whatever form may be used it should be proper and in acc[orda]nce with special rules.

† A luci[d no]te has already been given on this subject of the *Brahma-mantra* and ... *Sandhya* in pages 40 and 41. The text there also explained what is Brah[ma-m]antra, how is it worshipped, &c. The word *Gayitri* also bee[n] explained there. The author means that in the ...ion of the [Brahma-]mantra-pâsaka, no other ceremony expect the ...ed to con[template] and the realisation of the Supreme Spirit, ... *Vaidiki Sandhya*; whereas in the case of

of the presentation offerings* to the sun, the lord of the day, after due observances and the recitation of the Sacred *Gayitri* (78). In all the diurnal rites, O gracious lady,

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others as the author himself explains, elaborate processes and *Mantras* are needed. Among the *Brahma-mantro pasaka* there are two classes namely, *Sivamantro·pasaka* and *Vishnu-mantrapasaka.*

* *Arghyadána* is a religious rite which seems to be analogous to the libations of the earlier periods of the Grecian Rituals. (*Argha*) in the lexicon of Amara has been described as a kind of worship and is more strictly the offering of libation to a venerable person or deity. The *Arghya* is presented in a cup, a shell, or any metallic oblong or boat shaped vessel. The *Arghya* consists generally of eight articles thus enumerated—

आपः चीरं कुशग्राणि दधिसर्पिश्च तण्डुलाः।
यवा सिद्धार्थश्चैव अष्टाङ्गार्घ्यं प्रकीर्त्तितं ॥

"The eight-fold *Arghya* consists of water, milk, the ends of the Kusa grass, and clarified butter, rice, barley and white mustard."

According to another authority again the constituents of *Arghyas* have been differently stated thus—

रक्तविल्वाचतैः पुष्पै दधिदुर्व्वाकुशैस्तिलैः।
सामान्यः सर्व्वदेवानाम् अर्घ्योयं परिकीर्त्तित ॥

"The general *Argghya* proper for any of the Gods is formed of saffron, the Bel, unbroken grain, flowers, curds, *Durva* grass, *Kusa* grass and sesamun." It is remarkable that water is not mentioned here; the same authority adds that if any of these be wanting, it should be supplied by the imagination. Besides these there are separate *Arghya* for each God. The *Arghya* for the sun is thus described—

"चन्दनोदकसंमिश्रं दत्वार्घ्यं कुसुमं रवे।"

"Having presented an *Arghya* to the sun of water mixed with sandal and flowers." An oblation to the same planet is said to consist of sesamum, flowers, barley, water, and red sandal. Water is alone sometimes sufficient to constitute an *Arghya*. The Hindu *Arghya* and the Greek libations resembled each other both in their solid as well as liquid ingredients, as the following table will show—

the rule is that either thousand and eight or hundred and eight or at least two and eight reiterations* (of the sacred *Gayitri* should be done (79). The *Sudras* and the *Sâmânyas*, O goddess, have the right of observing only the rites laid down in the *Agamas*; and O goddess, the several kinds of *Siddhi*‡ may be obtained through their accomplishment (80). The time of sunrise is called *Prâtar* or morning; after which come *Madhyâhna*§ or intermediate day (noon); and the time of sunset is called evening or *Sâyam*. This is the succession of the three periods of the day (81).

Greek libations	...	... Hindu *Arghya*.
	Liquids.	
Libations of water	...	... Libations of water.
Do. of honey	...	... do. of curd.
Do. of milk	...	... do. of milk.
Do. of oil	...	... do. of butter.
	Solids.	
Green herbs	...	... *Kusa, Durva, &c.*
Grains ...	...	... Barley, sesamun, &c.
Fruits ...	...	... Bel, &c.
Flowers ...	...	... Flowers.
Frankincense	...	... Sandal paste.

The mode of their presentation again was the same, it being pouring out or libating. Thus the ritual of offering *Arghyas* seems to be of very ancient date.

* *Japa* or the mental or inaudible recitation of a certain deity's name or *mantra* is the essential part of almost all daily worships. It consists of telling with the help of a rosary of beads the name of the god or the *mantra*.

† The author's meaning is that the Sudras, &c., can also attain to that religious status by the help of the *Tantras*, as is obtained by the other superior castes, by the culture of the better *Shastras*.

‡ *Madhyâhna* lit: means the time of the day that is between the two, the morning and evening, hence noon; these three divisions of the day are pointed out here and in these, the ceremony of *Sandhya* should be performed.

THE AUSPICIOUS GODCESS said :—Thou hast, O Lord, thyself said that when Kali reigns supreme, the rites ordained by the *Tantras* should be followed by all the *Varnas* beginning with the twice-born ones (82). Then, why, O God, dost thou now countenance the engagement of the twice-born ones only in the *Vadik* rites? It behoveth thee to explain all this clearly to me? (83).

THE AUTPICIOUS SADA SIVA said :—O thou conversant with the real essence of things, thou hast spoken very truly (During the supreme prevalence of the Kali), the rites of the *Tantras* are to be equally observed by all, as bestowing enjoyment and emancipation and unqualified success in all undertakings (84). But the aforesaid *mantra* of *Brahmas Savitri* can as well be called as belonging to the *Vedas* as to the *Tantras* themselves, and it is equally commendable in both the rites of the *Tantras* and the *Vedas* (85). Therefore, O Goddess, did I say, that during the supreme influence of the *Kali Yuga*, the twice-born ones will have a right only to the *Gayitri Mantra* (*i.e.*, right to recite and reiterate it) and to no other else (86). In *Kali* the *Gayitri* of the three castes *Brahmaua*, *Kshatriya* and *Vaishyas* have been said to begin respectively, with *Tarâ*, *Kamala* or *Bagbhaba** (87). With a view to keep the twice-born ones aloof from the *Sudras*, O great Goddess, this *Sandhyâ* has been called *Vaidiki* and it is to be performed before all their

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* The principal part of the chief *mantras* remain unchanged; but according to the caste of the reciter, the first introductory mystic syllable is changed;—thus in the case of a *Brahmana* it commences with *Tara* or the *Pranava* or *Om*; in the case of the *Kshatriyas* with *Srim* and in the case of the *Vaishyas* with *Hrim*. The *Brahmanas* being the spiritual caste their *mantra* commenced with a syallable emblematic of emancipation, the *Kshariyas* being the warrior caste, it commenced with a syllable emblematic of prosperity and the Vaishyas the cultivating class introduced their mantra with a syllable emblematic of production.

diurnal rites and prayers* (88). When the *Vaidiki Sandhya* is not observed, the only other means of being successful all round, is to follow the path chalked out by Siva (himself) in the *Tantras*; this is true and again it is true and that it is true there is not the least doubt† (89).

O thou adored by the celestials, those desirous of obtaining emancipation should, unless they are incapable (physically or mentally) perform this *Sandhya* even when the proper time for it has been over; but then, in the very beginning they should utter the *Mantra "Om tat sat Brahma"*‡ (90). Seats, garments, pots, beddings and bedsteads, conveyances, house and house-hold furniture, these the more they are clean and pure the more are they commendable (91). A house-holder, should on the completion of his diurnal rites and prayers, engage himself either in the reading and recitations of the Vedas or in house-hold duties and work; he should never remain idle and unexerting (92). Performing charities and *Japas* (reiteration of secred *mansras*) in a holy place, or on an auspicious

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* The author's meaning is that only the first three castes, the *Brahmanas*, *Kshatriyas* and the *Vaishyas* are entitled to the recitation of the *Vaidiki Sandhya* and this is the distinguishing feature by which they are to be recognised from the *Sudras*, who had no right to these *mantras*.

† In the case of those who are not entitled to the *Vaidiki Sandhya* as well as those who would not or could not observe it, the best means of attaining *Sidhi* or success, spiritual or wordly, is to act according to the instruction of Siva laid down in the *Tantras* and the fact is emphasised by the repitition of the word 'true.'

‡ The sin attendant on the lapse of the proper time is expiated by this all-purifying *mantra*, for a full explanation of which see note on page (21). All these rules are to hold good in case of the able-bodied and able-minded. For those who are wrecked in body and mind, there is no hard and fast rule. Indeed it is believed these people are far away from emancipation and are suffering from the result of their own actions.

day, or during the eclipse of the sun or the moon, a householder becomes the receptacle of all prosperity* (93). In the cycle of Kali, the life of a person depends entirely on food ;† and therefore the observation of fasts is not recommended; and in lieu of fasts acts of charities have been prescribed (94). O greatest of the great goddesses ! in the *Kali Yuga* an act of charity becomes the producer of all the *Siddhis* (or all-round success); and person who are engaged in good and pious deeds should only be considered as the recipients of such charity (95). O Ambica, the first day of a month, a year, and a fortnight, and the fourteenth, the eighth and the eleventh days of the light half of the month, and the fifteenth day of the dark half of the month, (96) the day of ones own birth, the day of his father's death, and the day fixed for the observance of lawful and prescribed (holidays) holy festivals—these are said to be auspicious days or periods (97). The river Ganges, the Mahanadi‡ the residence of the spiritual guide, and the celebrated shrines, these are the *Tirthas* or the holy places of pilgrimage in the *Kali Yuga* (98). The visit to these pilgrimages by a man who goes to

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* The way to become prosperous for a house-holder is to perform *Japa* and charity during sacred moments and in sacred places. The period of the solar or lunar eclipse, it is believed, is the most suitable time for religious acts. This belief originated from the mythological allusion to the fact of the moon and the sun being periodically devoured by Rahu, or celestial demon who bore a grudge for them both for an ill-urn served by them, during the distribution of the nectar by Krishna in the shape of Mohini after the charming of the ocean.

† The reference is to the spiritual text that rules that in the *Satya Yuga*, the vital breaths exist in the marrows, in the *Treta*, in the bones, in the *Dwapara* in the blood, and in the Kali, in the food that nourishes the body.

‡ Mahanadi lit : means a great river—Here it refers to a river of that name falling into the Bay of Bengal. The enumeration of tnis river only of Bengal goes to show that the cultivation of the *Tantras* were chiefly confined here.

them, neglecting the study of the Vedas, the nursing of his (aged) parents, and the maintaining of his wife, only redounds to his condemnation to hell (99). As regards women, they are not required to go to the holy places or to observe fasts and other such acts, or perform any vows, except obeying and reverencing their husbands* (100). The husbands of women are their *Tirthas,*† their *Tapas*, their acts of charity, their religious vows and their spiritual guide; therefore with all their hearts women should obey and serve their husbands‡ (101). By words and by deeds of tender care, a woman should always please her husband, she should always be obedient to him in all things and should also please and satisfy his relatives and friends (102). A chaste and dutiful wife should never look at her husband with cruel and wicked eyes (*i.e.*, cast hard and pitiless glances) or speak hard and vile words to him, nor should she ever do anything even in her thought that would be displeasing to her husband (103). She that by her body, soul and words satisfies her husband by always doing acts pleasing to him—attains to the status of the Brahma (or obtains emancipation) (104). Following the behests to her husband in all things—she should never look at the face of others, or speak to them or show her limbs to them (105). In her childhood a

* The meaning of the sloka appears to be that a visit to a *Tirtha* is only to be undertaken when one has no more to look after his household affairs—the negligence of which will bring hell down on him, in spite of his doing so for a religious purpose.

† The highest religion, or religious-merit-giving act, for a woman is to serve her husband affectionately and dutifully.

‡ Visit to pilgrimages and shrines, religious austerities, deeds of munificience, &c,, these are acts that redound to the religious welfare of their performer. But in the case of a women the value of these becomes very insignificant from a religious point of view, when compared to the effects of a woman's tender service of her husband. Obedience and dutifulness to the husband is the best religion for a woman.

woman should remain under the care of her parents, on her attaining youth and maturity, under the care of her husband, and on the advent of old age, under the care of her husband's* relatives and friends; but she should never be independent† (106). The girl that does not know the respectful consideration that the husband deserves, she that does not know how to please and serve her lord and she that is ignorant of the rules of duty and decorum, such a girl should not be given away in marriage by her father (107).

The flesh of human beings, the flesh of the beasts that resemble them (such as apes, monkeys, &c.,) the flesh of the highly serviceable cows, and such flesh as is devoid of juice and relish, should not be eaten‡ (108). Fruits known or wild, various kinds of roots (succulent) and all sorts of vegetables, O auspicious goddess, may be eaten according to ones own choice (109). The acts of teaching and conducting sacrifices and religious ceremonies on behalf of others,§ these are the two best means of livelihood for the twice-born ones; but when these are insufficient, he may earn his maintenance by the means of livelihood of the Kshatriyas and the Vaishyas|| (110). The best means of livelihood of the reigning class (Kshatriyas) are fighting and ruling of the

* This pre-supposes the death of her husband, who beiug older than herself, must in the natural course of the things, precede her to the grave; during her widowhood, she is to live with her husband's relatives.

† That is, her own mistress with none to guide and protect her.

‡ The transition from one kind of instruction to another, is very abrupt; this betrays that the connecting link must have been missed somewhere. The author now proceeds to describe the concrete factor of the house-holder's mode of life.

§ To these two, a third is added by other authorities, namely, the acceptance of alms and charities from others.

|| Instances of a Brahmana adopting the means of livelihood of the Kshatriya or the Vaishya, are numerous in Hindu mythologies, specially in the Mahabharata, as for instance the one of Drona, &c.

earth (their respective territories), and when these fail, the trader's mode of life or else that of the *Sudra's* may be betaken to (111). Those Vaishyas who are incapable of carrying on trade, may without blame, adopt the *Sudra's* means of living.* And, O great goddess, the act of serving others, has been prescribed to be the means of living for the *Sudras*† (112). The *Samanya Varnas*, O great goddess, have a right to follow, for the sustenance of their body, the means of livelihood of all the classes save those of the Brahmanas‡ (113). In the pursuit of his own occupation in life, a Brahmana should be truthful, self-controlled open-hearted and free from jealousy, cruelty, passion and pride (114). He should teach his pupils, considering them to be like his own children, who again should never deviate from the path of rectitude. He should be desirous of universal good welfare, and free from partiality and bias (115). A Brahmana should by all means avoid false speaking, calumny, arrogance, and disagreeable words, the *Vyasanas*§ and the company of the low and mean (116). For the reigning class (Kshatriyas), O sweet faced lady! a desire for war, when there is possibility of peace, is very condemnable. The best kind of peace is again that which is concluded with self respect (and not with humiliation or after a defeat). To the *Kshatriyas* their death or victory in battle is equally beneficial to them from a spiritual point of view (117). A Kshatriya should not be covetous of his subject's wealth, and should levy only

* Evidently the text here is not complete, as it does not give the means of living of the Vaishyas. These are cattle-rearing, cultivation and trade.

† Except service, there are other modes of earning livelihood for a Sudra, which are, the fine arts and the occupation of a ministrel.

‡ The hybrid castes can follow any occupation for their maintenance except that of the Brahmanas.

§ The evils of lust and anger; for a fuller explanation *Vide* Supra.

such taxes as are moderate and inoppressive; he should fulfil his promises, and rule and cherish his subjects as if they were his own children (118). Acts of justice, war and peace, and whatever other acts a king may do, he should do them after having fully discussed them previously with his ministers (119). He should fight his battles fairly (or engage in fair wars only), and his acts of punishment, reward, and justice should be dealt out in corformity to the rules of the Shastras (here, codes of polity); and he should conclude peace after weighing his own strength (120). All transactions either of peace or war, with the enemy, should be performed with the help of the *Upâyas*;* and victory, welfare, and prosperity all follow in the wake of the employment of the *Upâyas* (121). He should be loved by the learned, free from the company of the low, calm in times of danger, skilful, of good conduct and moderate in his expenses (122). He should be an expert in repairing (and building) forts and castles, and accomplished in using all kinds of arms; he should also be conversant with the intentions and tendencies† of his own forces and thoroughly efficient in teaching the tactics of

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* The *Upayas* are the measures of policy that are employed by kings in dealing with foreign powers. These have been enumerated to be four *viz.*, (1) *Saman* or conciliation or negotiation, (2) *Dâna* gift or bribery, (3) *Bheda* sowing dissensions and (4) *Danda* punishment or war. Some authorities add three more *Maya* or deceit, *Uperksha*, trick, or neglect, and *Indrajala* magic and conjuring; the efficacy of these except the last one need not be explained. The efficacy of the last one, was believed in by those who followed the Tantras. Three special ceremonies for the purpose of defeating an enemy have been mentioned in the literature of the Tantras, namely,—*Mârana* or the eeremony that would kill the person against whom it is directed, *Uchatana* or that which would make the party the prey of piercing anxiety, and the *Vasikarana* or that which would bring tho foe under control.

† This will enable him to check any disaffection among them, thus adding to his own strength.

war (123). A Kshatriya or warrior should not, O goddess, slay those who become senseless in the fight, or those who give up their arms or those who turn their faces away, or those who are forcibly taken prisoners, or the wives and children of the foe (124). He should distribute among his troops, the spoils of war,—those obtained in consequence of victory and those gained through the conclusion of peace,—dividing them as each deserves (*i.e.*, in a just and equitable manner) (125). The heroism and the conduct of his soldiers should be known to the king, man by man. And he that desires his own welfare should never make a single person the commander of a large force* (126). A king should not place his trust on a single person, nor should he employ a single man to administer justice.† And he should avoid treating the low in the light of equals, and playing, and cutting jokes with them (127). He should be learned in various books, moderate in his speech and inquisitive although wise and acquainted with every thing. He should be free from arrogance although highly esteemed and respected, and calm and reserved in meting out rewards or punishments (128). With his own eyes or with those of his spies,‡ a ruler of earth should see

* The truth of this assertion is self-evident. History in all ages furnishes numerous illustrations of its soundness. A general over a large army that would follow him in every thing can even dispose of the king his employer in any way he pleases.

† A single person when enjoying the entire confidence of the king wields a great power in his hands and if he wills it, may seriously harm the monarch by betraying him in every thing. As regards the administration of justice—a single man cannot be trusted: for then there will be immense possibilities of miscarriage and corruption. The present jury system of trial may, we may be permitted to say, is nothing, but a realisation of this principle.

‡ The *charas* or spies are said to be the king's eyes, and when he is asleep, they see for him. The author means that the spies are the agents through which a king should acquaint himself with things that

through the feelings of his subjects, and in this way also should he observe the intentions of his relatives and servants (129). A wise king* should not out of anger, or conceit deal out punishments or rewards, without duly considering what he is about (130). Soldiers, and generals, and ministers and their wives, children and servants should be *maintained* and supported by the king; but if they are corrupted they should be punished and chastised by him† (131). A ruler of earth should like a father, protect those of his subjects who are demented, incapacitated, diseased,‡ friendless§ tender-aged and old (132).

The commendable means of livelihood for the *Vaishyas* are cultivation and trade, by pursuance of which they shall maintain their body and soul together|| (133). And for this reason, O goddess, a *Vaishyas* should with his best endeavour, avoid mistakes, defects, idleness, falsehood and wickedness in carrying on his trade and cultivation (134). The sale of a thing, O goddess, is said to be validly concluded when the commodity itself and its price, are ascertained between the parties with their mutual consent and they bind

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he cannot directly perceive. The idea of describing spies as the king's eyes was a very favourite one with the Sanskrit writers on polity.

* The word in the text is *Swami* which is the technical name for the king in the Political literature of the Sanskrit writers—being one of the constituents of a Government. The others are—minister, kingdom, castle, treasury, and allies.

† This sloka would admit of a very slightly changed construction.

‡ The word in the text is *Jwarâbhibhutam* which literally means suffering from fever, but fever must be here taken to tipify all other kinds of diseases. The particular mention of this disease appears to denote that fever was then the prevalent malady causing much death and devastation in a kingdom.

§ The words lit: translated would mean—those whose friends and relations have died, *i.e.*, who are helpless.

|| These are figurative expressions and devoid of metaphor would convey—they should live by ther professions.

each other by promises to transact the business* (135). The sale and purchase transacted by persons intoxicated or mad or by boys, or by men within the clutches of their enemy or, O dear, by those whose intellect has gone wrong in consequence of diseases, are considered invalid† (136). The sale and purchase of things which cannot be seen at the time of such sale and purchase, are effected through a description of their quality, and if the things afterwards do not tally with their descriptions given before, such sale and purchase should be cancelled. In the same way the purchase of elephants, camels and horses are transacted by hearing the description of their qualities, but if they are found not to conform to the descriptions given of them, the purchase should be set aside‡ (137). The sale or pur-

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* Having described the Vaishya's means of livelihood to be trade, &c., the author now enters upon a disquition upon the principles of trade, and begins by defining valid and invalid sale. The definitions coming as they do from the pen of a Sanskrit writer of yore, though not complete in all instances, may yet stand a favorable comparison with the more advanced ones of mordern law and political economy.

† The principle underlying the author's meaning tallies exactly with that of modern law. Sales or purchases, which are in any way the result of the *so-called* "undue influence" have been referred to here. It also, in a manner, shows who are the competent parties to such transactions—and like modern Law, excludes minors and madcaps.

‡ Evidently a distinction has been made between sale direet and indirect. Direct sale has been taken to signify the transaction in which the thing to be sold, is seen and examined by the purchaser to his satisfaction after which he offers a price for it. In indirect sale the things could not be seen, being away at the time of the transaction, at sea or in a foreign country. In the latter case, a description of the things, their qualities, make &c., are given, and on this description a price is fixed. If afterwards the things differ from their descritions given before, the prices do not commensurate with them and involve loss to one party. The system of transacting business now-a-days by showing samples and fixing prices before the arrival of the actual things to be sold, resembles this kind of sale of the author's days. Who knows

chase of camels, elephants and horses should be cancelled even after a year of their transaction, if defects which were concealed at the time of the sale or purchase become manifest afterwards* (138). The body of a human being is directly and chiefly instrumental in his acquisition of virture, wealth, desires and emancipation; and therefore, O high-born goddess, its sale or purchase cannot be valid, in consequence of the ban put upon it by myself† (139). When wheat, paddy, or barley is borrowed, the proper interest for such a debt per year is one-fourth of the whole quantity borrowed; and in the case in which metals are borrowed, one-eighth of the borrowed quantity is the proper interest‡ (140). Either in borrowing or cultivation or trade,

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that there also no samples were shown? As regards the cancellation of such transaction the same rules are observed in the present day as in the old. Now also, if there is a difference between the actual stuff and the samples shown, the transaction is nullified and the things sold at higher or lower prices according to quality.

* The principle laid down here is the very best of its kind. There should be no limitation of time in such cases. Of course, if the defects are not even known to the seller, the transaction cannot be cancelled as *mala fide*; but if he knew himself and concealed them to fetch a higher price—the sale should be nullified at any time afterwards when the defects are disclosed.

† The sloka is full of historical importance; while disclosing on the one hand that at the period of the composition of the Tantras, trade in human beings were carried on or at least such a trade was known it prohibits it putting strong reasons forward. The person of a human being and individual liberty were then also considered to be sacred properties of their possessor, and no one was allowed to tamper with them. Even if sales of slave were at times effected, the persons sold were not in any way bound to serve to their purchasers, as such acts were against the Shastras.

‡ The rates of interest to be realised from things or money lent, have also been fixed by the author to guard against unusual demands of usurers. In case of corns, &c., the rate is 25 per cent. on the value of the corn, either paid in kind or in money and in case of metals, &c., the rate is $12\frac{1}{2}$ per cent.

or any other transaction, a mortal being should ever act up to his own promises—this is what all the *Shastras* agree upon* (141).

A man who has to earn his livelihood by serving others, should be skilful, neat and tidy, truthful, humble, free from idleness (active) and capable of controlling his sleep and senses (142). A servant desirous of happiness here and in the next world, should regard his master as if he were the God Vishnu himself and his master's wife as if she were his own mother, and he should also respect and regard the friends and relations of his master (143). He should look upon his maintainer's friends, as his own friends and his foes as his personal foes; awaiting his lord's behests, he should dance attendance upon him with a fearful heart (lest he should fail to carry out his master's commands) (144). He should carefully conceal his master's dishonor, scandals, secrets, as also whatever is disgraceful to him and secretly imparted by him, (to the severvant) (145). He should not be covetous of his master's wealth, and should ever be engaged in his welfare. He should avoid before him, improper words and plays and laugh (146). He should not even look upon the maid servants of his master's house with sinful intentions; and should shun laughing and lying with them in lonely and secluded places (147). He should never turn into his own use his master's beds, seats conveyances, garments, pots and utensils, shoes, ornaments, and weapons (148). When guilty of any fault, he should beg pardon before his master; and he should shun boldness and bold speech and insolent conduct before his master (149). When the *Bhairabi Chakra*† except its

* The rate fixed in the above sloka is the ordinary and legal rate. But if a man through some reason or other, promises a high rate he must fulfil his promises. These are special cases.

† A *Chakra* is a mystic figure painted on the earth with powdered turmeric, rice and other such ingredients, upon which offerings and

form is performed all the *Varnas* should celebrate Brāhma marriages* and eat together only with the *Varnas* similar to them (150). In both these *Chakras* (*i.e.*, in the *Bhairabi* and *Tatwa Chakra*) *Shaiva* form of marriages may be celebrated, and during their performance no distinction as regards food and drink need be observed by the different *Varnas*† (151).

THE AUSPICIOUS GODDESS said :—What is this *Bhairabi Chakram* and like unto what is the *Tatwa Chakram*? I desire to hear all about them, and it behoveth thee to explain them to me out of thy kindness for me (152).

THE AUSPICIOUS SADASIVA said :—When describing unto thee the rules and regulations regarding *Koula* worship I have explained the manner of performing the *Chakras*, and the best devotees practice the *Chakra* mode of worship only during special services (153). As regards the *Bhairabi Chakra*, O dear, there are no special rules;

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presents are dedicated the god worshipped. Each god or goddess again has a special *Chakra* assigned to him or her. The *Bhairabi Chakra* is the special figure assigned to the Goddess *Bhairabi* or a manifesta tion of the goddess Durga, the wife of Siva. This particular *Chakra* again has several divisions, of which the *Twata* is one. The *Twata chakra* is worshipped by those who are free from all worldly desires &c. The meaning seems to be that when *Bhairabichakra* is made the medium of worship by a certain sect or class, this sect or class should follow the rules incultated for them in regard to this particular *chakra* (for *chakra* again see Introduction).

* *Bibāhas* or marriages are of eight kinds—*viz*.

"ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ।
गान्धर्वोराक्षसश्चैव पैशाचश्चाष्टमोधमः ॥"

The Brahma-bibaha is that which is at present celebrated among the Hindus.

† Ordinarily one of a higher *Varna* or caste would not take food with one of the lower *Varna*. But an exception is conceded in favor of the said *chakra*.

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and this auspicious *Chakra* may be performed at any time, without much distinction (154). I shall relate to thee the manner of practising this *Chakra* that confers happiness and prosperity on its adorers, and when worshipped through this *Chakra* the Supreme Goddess soon fulfils one's desires (155). In the beginning, the *Koula* Priest having spread a good seat on a delightful piece of land, and purified* it with the mystic aphorism *Klim Fat*† should make himself seated thereon (156). Then the wise worshipper should describe on the ground both a triangular and a quadrangular figure with red lead or red sandal paste or simply with water (157). Then the wise worshipper having brought a beautiful *Ghata*‡ besprinkled with curd and *Akshata*,§ bedecked with fruits and new twigs, painted with *Tilakas*‖ of red vermillion and filled with scented water and having placed it on the ground of worship by means of the *Mantra Om*¶ should offer it *Dhupas*** and *Dipas* (158—159). Then

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* For *Samsodhya* some read *Sambodhya* which means—addressing or invoking the deity to be worshipped.

† The purification ceremony is one of the most important rites amongst the *Tantrikas*. In this case, the very utterance of the mysticism will purify these seats.

‡ *Ghatas* are earthen pots, used as the receptacles in which the God or Goddess to be worshipped is invoked.

§ *Akshata*—is whole grain, entire unhusked rice washed with water, used as an article of worship.

‖ *Tilakas* are peculiar-shaped marks made generally with red lead or sandal wood.

¶ That is, the *Ghata* should be consecrated with the utterance of the "*Pranava*" or "*Om.*"

** *Dhupas* are incenses formed into sticks which are burnt in a place of worship and give out aromatic vapour and smoke. The ingredient of which *Dhupas* are generally made are resin, gum aromatic &c. *Dipas* are lamps that are burnt before the Gods, These lamps are fed with clarified butter and not with oil. The *Dhupa* and *Dipa* are indispensable accessories of all kinds of worship big or small.

worshipping the *Ghata* with fragrant flowers and frankin cense, he should invoke therein his tutelary deity: in these cases, the ceremony of worship is to be carried on, in the abridged form* (160). Now, O thou adored of the Gods, listen as I describe the peculiar features of this *Chakra*† In it there is no necessity of placing or using the nine receptacles or vessels commencing with *Guru* (161). The devotee or worshipper should take one of the *Tatwas*‡ or articles worship according to his own will, and placing it in front of him, consecrate itwith the *Mantra Fat* and then look upon it with his spiritual eyes (162). Then placing flowers and incenses on the *Aliyantra*,§ he should meditate upon the Goddess *Ananda Bhairabi*|| and the God *Anand Bhairaba* successively (163). He should meditate upon the Goddess, glorious in the prime of her youth, with

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* In all kinds of worship there are two modes—the elaborate and the abridged—both of which is observed according to the convenience or otherwise of the worshippers. In the former all the details are carried out without the slightest diminution and in the abridged the superfluous portions are done away with.

† In additions to what has already been said in illucidation of this word, we think it necessary to point out that in a *Chakra* form of worship several men and women sit together, with several articles of worship—(such as, wine, flesh, fish &c., which they use without discrimination of caste or creed) in several kinds of array. The most spiritually advanced amongst the group is selected as the leader. Both sexes here behave very freely with one another and there is no restriction whatever of food or drink.

‡ The *tatwas* are the ingredients of the *Tantrik* worship, being, fish, flesh, wine, women, &c.

§ This is probably the vessel of wine or *tatwa—ali* meaning spirituous liquor. The placing of the flower &c., indicates its consecration and purification.

|| *Ananda Bhairabi* is only another manifestation of the goddess technically called *Sakti* by the *Kaulikas*. *Sakti* again is the wife of the God Siva the promulgator of the *Tantras*. *Ananda-bhairab* is the male manifestation.

a semblance effulgent like the newly-risen sun, with the lotus of her face blooming forth under the nectarian influence of charming smiles, deeply delighting in the enjoyment of songs and dances, adorned with various kinds of ornaments, robed in beautiful garments, and holding in her lotus like hands, boons and benedictions (164—165). Thus having meditated upon the Goddess *Anandamayi*, he should begin meditating upon the God *Ananda Bhairab** (166). He should represent before his minds, eye, the God *Anand Bhairab* saying:—"I meditate upon the God, white like the mass of camphor, with eyes extented like the petals of a lotus, with his effulgent person decked with beautiful ornaments and robed in charming garments, with his left hand holding a vessel full of nectar and his right holding the *Sudhagutika*†" (167). The devotee, then having thus meditated upon them both, should contemplate their love for the exhilarating beverage (the wine), and then worshipping them with incense and flowers, purify the wine by at first uttering the *Pranava* and then saying *Namas* or salutations‡ (168).

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* *Dhyana* means the representation before the minds eyes of the personal qualities of a deity or God. In meditating upon the Goddess *Ananda bhairabi* the devotee should contemplate her in the form described in the above Sloka. After the contemplation of this Goddess, he should meditate upon the God *Ananda Bhairab*—whose from is described in the Sloka below.

† *Sudha-Gutika* is the admixture of flesh and fish held in the palms in a peculiar shape.

‡ After the meditation, the worshipper is to proceed to purify the *Tatwa* (here wine) by several *Mantras*. He should gives up all selfish thought, and think that the God and the Goddess of his worship would both drink the wine as they love it. It is for this reason alone that he should quaf it after the purification ceremony. The *mantras* for purification would be.

"ॐ नमो, आं क्रीं क्रोम् स्वाहा"

This should be repeated hundred and eight times.

He should then further purify the wine by reiterating the *mantra* "*Om, Hrim, Krom, Swaha*" one hundred and eight times (169). During the supreme prevalence of the Kali, when the house-holders' hearts will be deeply attached to their "household objects, the *Madhutrayam** should be used by them in lieu of the chief *Tatwa*† (170). Milk, sugar and honey—these are known as *Madhutrayam*; and considering them to be equivalent to the libations (of wine), the worshipper should offer them to the God (171). Those born in the cycle of Kali, being naturally of limited intelligence, and lustful proclivities, cannot recognise women to be manifestations of Sakti (or the Supreme Goddess of the *Tantriks*) (172). Therefore, O Parvati, for them the contemplation of the lotus feet of the Goddess and the reiteration of the *mantra* appertaining to their respective tutelary gods, have been prescribed in lieu of their practising the the last *Tatwa* or Maithuna or co-habitation (173). The devotee should, however, purify and inspire each of the *Tatwas* that had been collected, with the *mantra* "*Om Hrim Krim Krom Swaha*" (174). Thereafter closing both his eyes and realising in meditation that every thing is pervaded by the Supreme God, he should drink and eat (the wine and the flesh) having, as before, at first presented them to the Goddess Kali‡ (175). This is the *Bhairabi Chakra* scrupu-

* *Madhutrayam* is the admixture of honey, sugar and milk, as has been explained by the author himself.

† The chief *tatwa* is the wine. The people of Kali being naturally vicious, there is great danger of their perverting the articles of *Tantrik* worship to their own selfish gratification. In order to guard against any misuse, substitutes for wine and women, the two chief ingredients of *Tantrik* worship, have been prescribed as suitable to the tendencies of the times.

‡ Here, as always, the fact that the objects of worship of the *Tantras* though appealing more directly to the lower senses are to be considered in a spiritual light, has been again emphasised. The devotee should think and realise that he is no body, being only a tool as it were, and

lously concealed in all the Tantras; and O Gentle Lady, I have disclosed before thee, this highest of the high and holiest of the holy religious rights (176). In practising the *Bhairabi Chakra* and the *Tatwa Chakra*, the worshipper should under all circumstances, O daughter of the Mountain-king, marry himself according to the *Saiba* mode (177). The devotee* who in a state of celebacy practises the devotion of the Goddess Sakti† undoubtedly reaps the sin of co-habiting with others' wives (178). When the *Bhairabi Chakra* begins to roll, all the *Varnas* are considered as high class Brahmans and when it stops, the *Varnas* are distinguished one from the other‡ (179). In the *Bhairabi Chakra* there is no distinction of caste and there is no restriction about one eating the remnants of others' meals. The worshippers joining the *Chakra* are to be considered as my own portion, and there is not the least doubt in this (180). In practising this *Chakra* no hard and fast rules regarding time or place or the elligibility of persons are to be observed. Any thing (fit to be used in the *Chakra*) brought by any one, may be accepted and employed in the *Chakra*§ (181). Whether

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the Supreme Brahma is all—pervading, remaining even inside the *tatwas*, wine and women—so he should see in them no temptation, no vile lustful image.

* The text-word lit: means a hero; a devotee in the *Tantrik* worship is called by that name.

† That is, becomes a worshipper of the Goddess Sakti.

‡ The sloka is a metaphorical one. *Chakra* lit: means a wheel. Hence when the *Bhairabi Chakra* rolls—*i.e.* when the worship commences and is continued, there is no distinction of caste—during the worship all castes are set upon an equal footing. But as soon as the worship ceases each member of the circle of adoration *(Chakra)* falls back as it were on his own caste. This idea is delineated in the following sloka.

§ The meaning seems to be that this *chakra* may be performed at any time, any place, with any body and every body without any distinction of caste or creed. The things or articles of worship may be accepted from

it is brought from a distant land, whether it is ripe or unripe, whether it is brought by a devotee or one of a beastly nature (that is, not a true devotee), a thing as soon as it is accepted in the *Chakra*, becomes pure and holy (182). At the commencement of this *Chakra* (worship), O great Goddess, all the obstacles (personified)* struck with fear and terrified by the spiritual power of the devotees, take to their heels, and away they fly (183). The *Pisachas*, the *Guhyakas*, the *Yakshas*, the *Vetalas*† and the other evil spirits fearfully fly away even only hearing that *Bhairabi Chakra*, is practised here (184). The *Tirthas*, the *Mahatirthas*, and the celestials with Indra at their head, eagerly appear at the place where the *Bhairabi Chakra* is practised‡ (185). O *Siva*, the place where this *Chakra* is practised is a *Mahatirtha* (a pilgrimage of the first water), and it is superior to all other *Tirthas*. The inhabitants of the heavens come there to partake of the offerings presented to thee (186).

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any source and in any state; for, the very fact of their being used in the *chakra* purifies and renders them fit to be offered to the Gods.

* The idea among the Hindu devotees, especially among those following the *Tantras*, was that evil spirits are always on the alert to thwart and frustrate the attempts of pious people to eke out their salvation. There are difficulties in every pursuit of life, and especially in the religious ones.

† These are so-called classes of baser spirits and demigods profusely mentioned in the Sanskrit books. *Pisachas* are hob-goblins specially residing in the cremation grounds. *Guhyakas* and *Yakshas* are demigods, the attendants of the Kubera or the Plutus of the Hindu mythology—employed in guarding his gardens and riches. The *Vetalas* are nearly the same as *Pisachas* loving to occupy a dead body. These evil spirits throw much impediment on the path of a *Tantrik* worshipper.

‡ The *Tirthas* and *Mahatirthas* are sacred places of pilgrimage. These cannot and do not transport themselves form one place to anothers, but the idea is that the Gods presiding our each of them come to the place of the *Bhairabi chakra* and bestow the religious merit attendant on a visit to them.

Anything ripe and unripe, (fit for use or not), be it brought by any one, whether a *Mlechcha** *Svapacha*, *Kirata* or *Huna* becomes purified and holy, as soon as it is placed in the hand of the (principal) devotee (187). Beholding the *Bhairabi chakra* and my devotees therein who are my semblances, the corrupt sinner of Kali are liberated from the trammels of their sins. (188). When the influence of the *Kaliyuga* is on the ascendance, the devotee shoudl not conceal the performance of this *chakra*, but should practise it everywhere and at all times. (189). In a *chakra* or during the continuance of the worship, idle talk, fickleness, garrulity, spitting, passing air through the lower organs of the body, and distinction of caste, should be shunned. (190). Those who are narrow-minded, those who are mischievous, those in whom the beastly nature preponderates;(*Pacus*)†, those who are sinful, those who are atheists, those who find fault with the *Koula*‡ mode of worship and those who blame the sacred books of the *Koulas*—should be left at a distance from the *Chakra* (191). Introducing a *Pacu* (one in whom the *Pacubhava* or animal proclivities predominate) in the *Chakra* out of love, friendship or fear, even a *Beera* (or advanced

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* These are low sects whose manner of living is despicable and mean in the extreme. A *Mlechaha* is thus defined.

"गोमांसखादको यस्तु विरुद्धं बहुभाषते ।
सर्व्वाचारविहीनश्च म्लेच्छ इत्यभिधीयते ॥"

"Ohe who eats cow's flesh, speaks vile words and violates all prescribed modes of living is called a *Mlechaha*." A *Svapacha*—lit means a dog-feeder; hence, a *chandala* whose profession is to attend to the burning of the dead; and A *Kirata* is low mountain tribe living by hunting fowling &c. A *Huna* is a barbarian living by depridations &c., probably the same as the Huns.

† There are three Bhavas, *viz.*, the *Pasu*, the *Divya* and the *Beera*. See note on page (49).

‡ This is a system of the *Tantra* worship, vide introduction, as also the special chapter on this sect.

devotee) is dragged into hell, being cast off from the *Kula dharma* (or the *Koula* mode of worship.) 192. Whether Brahmanas or Kshatriyas or Vaishyas, or Sudras or Samanyas,—those who betake to the *Kula* form of worship are always adorable like the gods themselves. (193). He that proud of his own higher caste, recognises caste distinctions in the *Chakra*, goes to a dreadful hell, inspite of his being well conversant in the Vedas and the sacred literature. (194). The pious *Koulas* pure at heart, when practising the *Chakra*, are like so many Sivas; where then could there be any room for sin in them? (195). So long as the twice-borns and others, the followers of the Saiva mode of worship sit in the *Chakra*, they in obedience to the commands of Siva, observe the *Santabachara** (196). Coming out of the *Chakra*, they should observe the practices of their respective *Varnas* and *Asramas* in order to carry on their worldly business (197). The religious merit that is obtained by the performance of a hundred *Puraschranas*† and a hundred each of the *Sava*, *Munda* and *Chita Asanas*‡—such religious merit, an intelligent person earns by reiterating only once his own sacred *mantra* (198). Who is capable of describing the glory and superiority of the *Bhairabi Chakra*, for performing it only once, one is released from the bonds of sins (199). By practising it for six months, one becomes a ruler of earth; by practising it for a year one conquers death itself; and by practising it always, a mortal attains to the final emancipation, the sumnum bonum of human existence

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* This is probably a form of the *Tantrik* mode of worship.

† A *purascharana* is an initiatory rite—It is particularly applied to the ceremony in which a particular *Mantra* and a particular name of a deity is reiterated accompanied with burnt offerings.

‡ The *Asanas* are the seats on which a *Tantrik* worshipper sits when performing any worship. The *Savásana* is the worship that is made sitting on the dead body—the *Chita*—on the funeralpyre, and the *Munda* on five skulls of different animals.

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(200). What is the use of speaking much? O Kalika, know this for certain, that there is no other way except the *Kula*-form of religion capable of conferring happiness here and in the next world (201). By concealing the *Kuladharma* during the sway supreme of the Kali Yuga—when all forms of religions will be abandoned,—even a *Koula* is dragged into hell (202).

I have described unto thee, the *Bhairabi Chakra*, that is the only instrument for attaining (objects of) enjoyment and emancipation, and hearken now, O Kuleshvari, as I describe the *Tatwa Chakra* (202). The *Tatwa Chakra* is the king of all *Chakras** and is also called the *Divya Chakra*.† No one is entitled to practise it, except the devotees that possess the true knowledge of the Supreme Spirit (204). Those who are worshippers of the *Parabrahma* (the highest divinity) who know the Brahma and ever adore him, who are pure of heart and undisturbed by worldly temptations and attachments and ever engaged in doing good to others (205), those who are free from any sense of difference and egoism and are of a munificient disposition and resolute, and truthful in their promises and vows and devoted to the Brahma worship—those only are entitled to practice the *Tatwa Chakra* (206). O thou conversant with the essences of things, those who look upon the mobile and immobile universe as permeated by the spirit of the Brahma Supreme—those persons conversant with the true essence of things—only have a right to practise the *Tatwa Chakra* (208). They only are entitled to the performance of the *Tatwa Chakra* in whom in this *chakra* the idea that every thing is pervaded

* That is the best of all *Chakras*. The word *Rajan* when used as a suffix denotes—superiority.

† *Divya*—conveys the idea also of superiority, meaning, pertaining to the Gods or celestials. Anything connected with the gods was reckoned as much better than human possessions.

by the Brahma, arises supreme* (209). In this *Chakra* there is no necessity of placing the *Ghata* (as the place where the deity is to be invoked) or conducting the worship in an elaborate manner. This worship is to be conducted with the mind imbued with the idea that Brahma pervades every thing (209). The spiritual leader in this *Chakra* should be a worshipper of the *Brahma-mantra* and devoted to the worship of the *Brahma*; and he should practise this *Chakra* in company with devotees conversant with the knowledge of the Supreme *Brahma* (210). In a beautiful and pure place calculated to be agreeable to the devotees, seats pure and holy, should be constructed with pleasant and charming materials (211). There sitting himself in company with the devotees who worship the Supreme Brahma, a worshipper should gather and fetch the *Tatwas*, and O Siva, place them before him (212). Then uttering for a hundred times, the *mantra Om, Hansa* on all the *Tatwas*, he should recite the following *mantra* (213). "The libation itself is Brahma, the thing by which the libation is offered is Brahma, the offerer of the libation is Brahma, the vessel in which the libation is offered is Brahma—and the devotee who worships in this way the Supreme Brahma becomes merged in or unified with the Brahma† (214)." By reiterating this *mantra* three times or

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* The idea contained in these slokas is that one who wants to practise the *Tatwa Chakra* must be far advanced in the path of spirituality. He should ignore, or be above the ordinary differences of the world—and even only recognise one God—the Supreme Being regarded as impersonal and divested of all qualities and actions. Not only this—in his eye every thing must be a manifestation of this Spirit—the all-pervading essence of all things from which they are created and into which they are absorbed. The whole universe is to be to him an immense and infinite Brahman and he is to see it in that ligut only.

† The text in the book is the text of the *mantra*. The above is only a meagre translation; it is very difficult to ascertain what the spiritual signification of the *Mantra* is; but in view of the tenor of the previous line it may be safely asserted that the Mantra is nothing but a manner of con-

seven times, the *Tatwas* should be purified (215). Then after offering them to the Supreme Spirit* by the *Brahma mantra* he (the leader of the *Chakra*) should eat and drink them in company with the devotees who are conversant with the nature of Brahma (216). O great goddess, in the Brahma (or Tatwa) *Chakra*, all distinction of castes should be ignored, and in it there is no hard and fast rule regarding the hour (time) or place of worship, or the selection of *Patras*† (217). Those foolish men who out of an error of judgment observe differences of caste and family in this *Divyâ Chakra*‡ are degraded to the lowest mode of existence (218). For these reasons, for the realisation of virtue, wealth, desires and emancipation, the *Tatwa Chakra* should be practised with one's best endeavours in the company of first class devotees conversant with the knowledge of the Supreme Spirit (219).

THE AUSPICIOUS GODDESS said:—Thou hast, O Lord, explained to me in detail, the religious forms (rites and

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centrating the mind on the Supreme spirit through identification of every thing with it. A repitition of such a process for any length of time is sure to produce the desired effect in the devotees mind—that the universe is pervaded by Brahma. The allusion in the *mantra* is to the process of worship called *Homa* or burning offerings. Fire is the medium through which the offerings are conveyed to the different deities owning them.

* In all the Hindu modes of worship one special feature is that every thing is to be previously offered to the God or Goddess worshipped. This particular ceremony is called technically *Nivedana* and the things offered *Naivedyas*; there are special *mantras* for these offerings—and special processes also. The *Nivedyas* may consist of anything and everything provided they are duly purified according to special rules and by special *mantras*; but chiefly—uncooked rice, fruits, succulent roots, preparation of milk, flesh, fish, &c. constitute the *Nivedya*. These things after they are offered to the deity are pertaken of by the devotees.

† *Patra* means a thing intended to hold another thing—hence a vessel. Here it means, deserving or undeserving parties—in whose company the *Chakra* is to be practised.

‡ Another name for *Tatwa-Chakras*.

ceremonies) to be observed by the house-holder; it now behoveth thee in thy infinite mercy, to speak about the rites (forms) prescribed for the *Sannyasa* mode of existence (220).

THE AUSPICIOUS SADASIVA said:—In the Kali Yuga, O Goddess, the *Abadhuta Asrama** is called the *Sannyas-Asrama*; and listen now to the rules and ordnances by which it (*Sannyasasramas*) is governed (221). With the advent of the true knowledge of the Supreme Brahma and on the cessation of all actions,—a person versed in the spiritual lore and learning, should take resort to the *Sannyasa Asrama* (222). But he that betakes to this mode of existence, forsaking his old parents, devoted wife, helpless relations and lisping children, becomes a creature of hell (223). The *Brahmana*, the *Kshatriya*, the *Vaishya* the *Sudra* and the *Samanya*—all these five castes, have a right to practise the *Abadhuta Samsakras*† (224). Finishing his house-hold duties for good, satisfying even his enemies,‡ having his senses completely under his control

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* *Abadhuta* is synonymous with *Sanyasin*; meaning one whose wordly attachment has been washed away. But there is a shade of difference as will appear from the definitions given below—

"ज्ञेयः स नित्यसन्न्यासी योनेद्वष्टि न कांच्वति ।"

" He is a *Sannyasin* who neither envies others nor desires anything."

"अक्षयत्वात् वरेण्यत्वात् धूतसंसारबन्धनात् ।
तत्त्वमस्यर्थसिद्धत्वादवधूतोभिधीयते ॥"

In consequence of his knowledge, advancement and superiority and freedom from the trammels of the world and realisation of the true nature of things—one is called an *Abadhuta*.

† The *Samskaras* are the religious rites; and the *Abdhuta samskaras* are those that are to be performed when entering on the *Abadhuta* mode of life.

‡ The text now describes the way in which one should begin the life of a religious anchorite;

free from the meshes of desire and bearing attachment for nothing and no body, one should go away from his home* (125). He that desires to go away from his house (*i.e.*, to renounce the house-holder's mode of existence) should, inviting his relations, friends, neighbours and co-villagers request their kind permission (to do so) (226). Obtaining their permission and bowing down to his tutelary divinity, circumambulating† the village where he lived, and indifferent and unattached, he should set out from his house (227). Thus released from the bonds of the world (signifying freedom from ordinary obligations and duties of life) with a heart completely satiated and filled with an ecstatic joy, he should (find out and approach an *Abadhuta* his senior in that way of life and capable of initiating him into it) whom he should pray to saying (228), "O Supreme lord, all these my years have rolled away, in the observation of the householder's mode of existence. Help me, now, O Lord, out of thy, grace in entering upon the *Sannyasa* mode of life" (229). The spiritual guide‡ then, after due consideration as to whether he has been able to finish satisfactorily his duties and obligations in the house-hold life, as also observing that he has obtained quietude and knowledge, permit him to

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* That is, earning the good will of even his enemies; he shoudl leave behind no foes and ill-wishers;

† *Pradakshinam*—lit: towards the right; hence, circumambulation from left to right so that the right side is always turned towards the object or person circumambulated. This performance is, almost always, a necessary factor in religious ceremonies and is reckoned to be a reverential salutation made by walking in this way. The sacrificial fires, the *Ghatas*, the Gods of worship, etc., are always circumambulated before they are dispensed with at the termination of the *Pujas*—(adorations). In the *Samskaras*, or marriages, investiture with sacred thread, obsequies etc., also—this ceremony of walking round is to be observed.

‡ As soon as the new *Sannyasin* addresses the other one in the manner described in the previous sloka, a relation of spiritual guide and disciple is established between them. The duties devolving upon the guide then

resort to the second mode of existence* (230). The disciple then having performed his oblations, and said his diurnal prayers with a controlled self, should worship the gods, the *Rishis* and the ancestral manes, in order to set himself free from the three kinds of debts† (230). The gods, the Brahma (or the Creator) the Vishnu (or the Preserver) and the Rudra (or the destroyer)‡ together with his suite§, the *Rishis* Sanaka and others, as also, *Devarshis* and *Bramharsis* (232),

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would be to see whether, his disciple is in a position to enter upon the anchorite's mode of existence. He should specially satisfy himself on three scores—viz., the disciple's knowledge, his state of mind and the completeness or otherwise of his last mode of existence, namely the house holder's mode. If any of these is wanting, he is not entitled to the life of renunciation.

* Strictly speaking this is not the second state of existence, but the fourth. But as in the present era, only two states of life are permissible this becomes the second and the last.

† Every one that is born contracts three debts—that to the Gods, that to the *Rishis*, and that to his ancestral manes. The modes of releasing himself from these debts are respectively, to perform sacrifices, to learn the Vedas, and to beget a son. The principle running through all this seems to be that every one has certain obligations as a man and created being, which he must discharge—so as to live like a man and an intelligent being. The *Debarina* is the moral and religious obligation, the *Rishirina* or the intematual obligation, and the *Pitririna* or the social obligation. The manner of satisfying these obligations again are very logical and sound.—As soon as one performs the sacrifices and religious rites he satisfies the first obligation, as soon as he cultivates his intellect and learns the Vedas, he satisfies the second and when he begets a son—i.e. marries and settles down—he satisfies the social obligation. Religion, intellect and society all should have a claim on one who professes and desires himself to be called a man.

‡ Brahma, Vishnu and Rudra form the Hindu Trinity, their function respectively being, creation, preservation and annihilation of the universe.

§ Rudra or Siva is supposed to lord over a company of demi-gods and devils called *Ganas*. This troop of demi-gods and demons includes *Yakshas*, *Rakshas*, *Kinnar*, *Pisacha*, *Bhutas*, *Preta*, &c.

these and the ancestral manes who should be worshipped, at the time (of renouncing the world)—I shall relate unto thee—hear as I proceed (233). They are father, grand-father, great grand-father, mother, paternal grand-mother and great grand-mother, and O goddess, in this way maternal grand-fathers and grand-mothers and great grand-father and great grand-mother (should be worshipped*) (234). At the ceremony of the renunciation of the world, the deities should be worshipped on the Eastern quarter of heaven, the ancestral manes of the father's side in the Southern and those of the mother's side in the Western direction† (235). Beginning from the end, seats by pairs, should be offered successively to the gods and others (*Rishis* and ancestral manes) who after proper invocation should be duly adored‡ (236). Having duly worshipped them, the disciple (that is, who desires to betake of the mendicant's mode of life) should offer them the funeral cakes§ in-

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* The anscestral manes, four generation upwards from the mothers as well as father's side, should be worshipped with funeral cakes, &c., before one renounces the world. It is supposed that these departed spirits stand in the anchorites way, if he fails or omits to satisfy them and obtain their permission.

† The *Shastras* prescribe different ways or directions of sitting for the person who wants to offer oblations. The direction of the worshipper's face is turned towards the being or object of his worship. It is also believed that different beings specially gods, have different quarters of the heaven assigned to them for government. Thus the gods generally preside over the Eastern quarter, the ancestral manes over the Southern quarter.

‡ Each god being invoked, should have a couple of seats assigned to him wbich they should occupy according to precedence commencing from the right side—First the gods will of course, man the seats, then come the manes of the father's side and then the manes of the mother's side. This is the order of precedence.

§ A *Pinda* lit. means a lump and round substance—specially here it refers to the lump of rice and other ingredients, which are offered

dividual by individual. Thus having offered funeral cakes to the manes in due succession, in the manner prescribed for the offering of such cakes, he should with palms folded* pray the gods and the manes thus (237). "O gods, O paternal and maternal manes, and O *Rishis*, be ye all propitiated, release me soon from the bonds of debt I owe unto ye, on the eve of my entering upon the state of renunciation"† (238). Thus having prayed for his release from the debts, and saluting again and again (the said deities, &c.,) and free from the said debts, he should prepare to perform his own *Sradha*‡ (239). Ones self is his

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to the departed spirits of the deceased members of family during ceremonies of Sradh, &c. Such offerings are calculated to please and propitiate the beings of the higher regions. In the beginning of any ceremony, whether merry or sorrowful, such *Pindadana* is strictly to be observed; it is believed also that the manes chiefly live on these *Pindas*—whose non-offering therefore seriously affects and exasperates them.

* This position or particular mode of joining the hand denotes humility.

† The word in the text is *Gunatreetapada*—or a status where the objects of sense cannot exercise any influence. *Guna*, among other things, means the sense-objects that bind men to the world. These are five—being *Rupa* objects of visual perception *Rasa* those of gustatory perception, *Gandha* those of olfactory perception, *Sparsa* those of tactual perception, and *Sabda* or those of auditory perception. It is a trite homily among the Hindu philosophical writers to denounce the injurious effects of enjoying these five kinds of sense objects.—It is said and believed that these bring about ruin spiritual of a man who is fool enough to give himself up to their enjoyment.

‡ *Sradha* lit: is any offering that is presented reverentially—

श्रद्धया दीयते यस्मात् तस्मात् श्राद्ध: उदाहृत: ॥

Specially it means the ceremony funeral and obsequial, performed in honor of a departed spirit as also to relieve him from any burden of the world that may hang after him. *Sradhas* are of three kinds, *Nitya* or daily, *Naimittik* or occasional and *Kamya*, or for the realisation of any desire. *Atman-Sradha* would therefore mean the funeral ceremony of

father, grand-father and great grand-father. Therefore an intelligent and wise person should when assigning the individual soul to the All-soul should perform his own funeral ceremonies* (240). Then placing himself on the seats, made as described above, with his face turned towards the north. and invoking the ancestral manes, O goddess, he should offer them *Pindas* after having duly worshipped them (241). He should then spread the sacred grass (*Kusa*) with ends and tips turned to the east, to the south and to the west for receiving the *Pindas* respectively for the gods the *Rishis* and the manes, and for receiving his own *Pinda* he should spread them in such a manner as the ends may rest in water† (242).

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ones ownself. The presumption seems to be that, to all intents and purposes the person betaking to the *Abadhuta Asrama* becomes dead to the living world ; and as he realises it to himself, he should perform his own *Sradha* which by the way would sever all his connection with it and put him in an unique position of a living dead. The reason is explained by the author himself in the next sloka.

* The under current of philosophical and metaphysical idea that appears to run through this and the previous sloka, is that the soul through all its diverse evolutions and manifestations is the one and the same Soul. It is immutable, eternal, and all-pervading. In this way, the son, the father, the grandfather would all be the part and parcel of the same Soul and hence equal. When one dies the individual soul returns to the greater mass. When one performs the funeral rites of his forefathers, he performs, in a way, his own funeral rites. In entering upon the *Samnyasa Asrama* all individuality is to be left on the back ground—and the realisation of the unification of ones self with the universal Soul is to be brought about. This step makes one virtually dead to the world and therefore is the performance of the said rites in anticipation. The Hindu philosophical systems and specially the Vedanta system, emphasis this idea of the all-pervadingness of the Soul and the identity of the individual with the universal Spirit by such phrases as *Sivoham, Bramhaibaham* etc.

† The *Pindas* after they are offered to the beings for whom they are intended, are thrown in places called *kundas* which are consecrated holes made for the purpose. But in this case the receiver must be a

Thus having finished the *Sradha* ceremonies in accordance with the instructions of his spiritual guide, a person desirous of liberating himself (from the world) should recite the following *mantra* for hundred times, with a view to purify his heart* (243). Thereafter the preceptor, should according to the ordinances of the form of religion followed by him, erect an altar together with a *Mandala*† on it, in which consecrating a earthen pot he should commence the worship (244—245). Then meditating on the Supreme Spirit according to the *Saman* way of adoration, and accomplishing his worship—the Brahma-knowing preceptor should perform the ceremony of localising the fires‡ (246). On the conse-

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bed of *kusa* (or a kind of grass forming an essential ingredient of all kinds of worship) arranged in the manner described above.

* The Mantra is given in the text as—

"क्रीं त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्द्धनम् ।
उर्व्वारुकमिव बन्धान् मृत्योःमुक्षीयमामृतात् ॥"

What the exact meaning of this *mantra* is it is very difficult to say in the absence of a *Mantrakosa* or dictionary for interpreting the *Mantras*. It apparently means something like this—"We do homage to the three-eyed God (Siva), whose semblance emits a pleasing smell, and increases growth. May he release me from the bonds of death even as a cucumber is cut off from its plant."

† *Mandala*—lit: means any circular shape. Here it signifies a mystic diagram painted with powders of turmeric, dried rice, vermilion and other such ingredients on an altar or holy spot on which are placed seats on which Gods are invoked.

‡ In all the rituals of the Hindus the fire plays a prominent part. It is the medium or the agency that conveys oblations to their respective divine owners and is again the recipient direct of all offerings. Fires are of three kinds—*Girhapatya* (house-hold) *Ahabaniya* (or sacrificial) and *Dakshina*. The consecration of the fires is a very important ceremony. A bed of clay covered on the surface with sand is prepared at first on which the fire is lit with fuels consisting chiefly of the branches of the *Jagna-dambura* tree. Then the God of fire is invoked and oblations of clarified butter with various burnt offerings are poured on it with the recitations of propers *mantras*.

crated fire the preceptor should offer the oblations specified in the *Kalpa** followed by him; he should then invite his disciple and help him in performing the *Sakalya Homa*† (247). At first the *Vyahrities*‡ should be sacrificed on the fire; next the vital breaths,§ *Prána, Apána, Samán Udána* and *Vayná* should be burnt as offerings on the fire (248). Then for the liberation of the soul from the shackles of the clayey tenement, he should perform the *Tatwa Homa*‖ in which earth, water, fire, air, and space

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* *Kalpas* are religious texts embodying tennets of a particular sect or system of religion; ordinarily the special percepts and ordinances of a particular religious community is signified by the word.

† The ceremony of *Homa*, resembles the Jewish rite of burning offerings on the altar and the pouring of libation on the fire. The *Ahabaniya* fire mentioned before is the *Homa* (or sacrificial) fire. On this fire duly localised different kinds of oblations and libation are offered accompanied by suitable *mantras*—and this is called *Homa*. *Sakalya* means including every thing. Hence *Sakalya Homa* is the ceremony of burning offerings of any kind whatsover on the fire. There are of course special things to be offered in special sacrifices or *Homas*. But in the *Sakalyahoma* there is no restriction regarding the selection of burnt offerings.

‡ *Vyahriti* lit:—that which is said or uttered. Hence, the mystic syllables uttered in all *homas* that constitute the first portion of the most important *mantra* of the Brahmanas—viz. the *Gayitri*. They are three in number—*Bhus Bhubas* and *Swas*. According to some authorities again they are seven.

§ The Hindu idea is that air that plays so prominent a part in the physiology of life is divided into five different classes—the combination of which maintain life. The *Prâna* or the first of the life-winds has its seat in the lungs. The *Apâna* air is that which is breathed out or goes downwards and out through the anus. The *Samâna* air has its seat in the navel and is an important factor in helping digestion. The *vyana* air is diffused throughout the entire system and *Udâna* is that which goes up the throat and enters into the brain—the seat of knowledge.

‖ The *Tatwas* have been enumerated before. Of course these things cannot be thrown on fire—The way of offering these as burnt offerings is to utter the names of the things and then pour libation of ghee on the fire.

and then, smell, taste, form, touch, and sound, in due order and then, speech, hands, feet, the anus, the organ of generation, and then, the eyes, the skin, the ears, the tongue and nasal-pits, these organs of intellectual perception—mind understanding, heart (tipifying feelings) self-consciousness and the acts consequent on the soul's migration into the body, the action of the senses and those of the life-winds,—all these should be burnt as offerings. The names of these should be uttered after which the mystic syallable "Be purified," should be recited. Thereafter the following *mantra* should be repeated :—*Hrim*, *Jyotiraham*, *Biraja*, *Bipapma*, *Bhuyamsa*, *Dwitha*, I am light, free from impurities, sinless and great" (249—253). Thus having offered the twenty-four *Tatwas* and the physical actions as burnt offerings on the fire, and set free from the bonds of action, he should think of the body as devoid of life (254). Then considering the body as nothing less than a mass of dead matter, and released from (unaffected by) all actions, he should take off the sacred thread* the while meditating on the Supreme Brahma (255). Conversant with the *mantras* he should take the sacred thread down from his shoulders, reiterating the *mantra*—"*Aim*, *Klim*, *Hansa*" Then holding it on the psalm and reciting for three times the *Vyahriti* as also uttering the name of the wife of the god Fire† he should throw it, dipt in clarified butter, into the fire (sacrificial) (256). Thus having offered his

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* The sacred thread is the mark distinctive of the three higher castes. The ceremony of being invested with it forms an important part of the life of the first three classes. The sacred thread is held in high estimation and its services are requisitioned in almost all religious ceremonies. In the *Brahmacharyya Asrama* it consists of the *Manju grass* or back deer skin. It is worn on the left shoulder extending to the length of the arms on the right side.

† The wife of the god of Fire namely *Swaha*. Stripped of metaphor—it means the sound made by the offering priest when pouring libation on the fire. The two wives of Fire are *Swaha* and *Swadha*,

thread as a burnt offering on the fire, he should cut off his *Sikha** uttering the *mantra*, *Klim*, then he should dip it in clarified butter on his hands (257). He should then recite "O *Sikha*, O daughter of *Brahma* thou art like unto an youthful maiden† rich in the wealth of *Tapas*; I offer thee room in the fire, go then O goddess; salutation be unto thee" (258). Then reiterating the *mantra* "*Klim*, *Hrim*, *Hum*, *Fat Swaha*" he should perform the ceremony known as *Sikha-homa*‡ on the well-purified Fire (259). The ancestral manes, the gods, and the *Rishis* and all the duties and obligations of the *Asramas*, live upon the *Sikha* having itself for their support§ (260). Thus having propitiated the gods the *Rishis* and the ancestral manes, by the renunciation of his *Sikha* and sacred thread, a corporal being attains identity with *Brahma* (261). For the twice-born ones the renouncement of the *Sikha* and the sacred thread, completes their renunciation of the world|| (262). As regards the *Sudras* and the *Samanyas* the *Sikha-homa* only purifies them; and devoid of the *Sikha* and sacred thread¶ they should

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* *Sikha*—is the tuft of hair preserved on the crown of the head by the four classes.—It is emblematic of religious purity and is instrumental in many a ceremonial to be observed by these castes. This lock of hair is preserved even when the rest is shaved off.

† This may have another meaning—viz., whose semblance is the hair. The hair and the daughter of Brahma are said to be identical. The allusions in the sloka are obscure.

‡ *Sikha-homa*—is the ceremony of burning the tuft of hair on the fire with suitable *Mantras*.

§ The idea is that the *Sikha* crowning the head, is supposed to be the holiest and the best place where the Gods etc. can live in. There was a curious belief current in the mythologies of ancient India that the different parts of the human body are presided and guarded over by different divinities. The allusion probably is to this belief.

|| The idea is that when this ceremony has been accomplished the renunciation of the world is complete.

¶ There must be some mistake in the text, for the Sudras are never invested with the sacred thread.

bow down unto their spiritual preceptor (263). The preceptor then raising him (the *Samnyasin*) up should speak these words in his right ear—"O highly intelligent one, thou art the Supreme Brahma, think thyself as *Hansa* and the Supreme Spirit. And do thou now roam in your own true semblance on the face of the world, unattached to anything and free from the notions of egoism* (264). Then the preceptor conversant with the true nature of *Brahma* should throw down the *Ghata* and dismiss the Fire (*i.e.*, the God of fire who had been invoked before) and considering his disciple to be identical with himself he should salute the latter with his head (265). When thus bowing down to his disciple, he should reiterate this *mantra*—" Salutations unto thee, salutation unto me, and salutations unto thyself and myself, O thou whose manifestation is the universe, thou art this manifest world and the world is thy manifest self, salutation unto thee"† (266). For those self-controlled and wise persons who worship the *Brahma mantra* the entrance on the *Sannyasa Asrama* becomes complete as soon as they sever off their *Sikhas* reciting their own *mantra* (267). Of what use are *Sacrifices Sradhas* and adorations for those whose hearts have been purified by the knowledge of the Supreme Spirit? And no sin can touch them, may they behave and conduct themselves in any way it pleases them‡ (268).

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* The preceptor should initiate his disciple in the philosophy of self and his identity with the God head. The *Sudras* and *Samanyas* have very little occasion, in their ordinary occupation of life to turn their thoughts to spiritual advancement, and it is therefore necessary that before leaving the world behind—they should be made conversant with such philosophical datas as the phrases *Tatwamasi*, *Hansa* etc. signify.

† The mere ricitation, it is needless to say is of no value, if the receter is not filled with the philosophical fire contained in each word of this couplet. He must realise what he says and pierce through the hollowness of the sounds to the essence contained in the ideas.

‡ The idea is that one who is a true philosopher is far above the

Thereafter, freed from the influence of the couple of opposite conditions (as weal and woe, &c) and desire, and with a quiescent soul, the disciple should go about as it pleases himself, like even the Supreme Brahma incarnate (269). He should then consider everything, from the highest metaphysical emanation of the Spirit to the lowest material production as the manifestation of the Eternal Spirit, and forgetting the difference of name and phenomena should medidate on the Supreme soul in his own soul* (270). A true *Samanasi*—he should roam on the face of the earth, house-less forgiving, unsceptic and brave, unattended, unattached and free from egoism and self-fulness (271). He should be free from the influence of injunctions and interdictions, heedless of protecting his possessions, conversant with his own soul, equally inclined to happiness and misery, patient self-controlled and devoid of any desire of enjoyment (272.) He should be undisturbed in his heart when overtaken by woe and free from eagerness (for enjoyment) when blessed with weal; he should ever be cheerful, pure, peaceful, impartial and quiet and unruffled (by any accession of any fortune) (273). He should never be instrumental in causing anxiety or sorrow to beings, but engage himself in doing good to them; he should be unaffected by anger and fear, peaceful,

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reach of the ceremonials, which, by the bye, are prelimineries in the way of spiritual advancement.

* In the mind of the true philosopher, which undoubtedly the *Sannyasin* is considered to be, there should be no difference, between, the so-called, matter and mind, the manifestation of the spirit and the gross elements of creation. Indeed the ignoring of this difference has been described as the stepping stone to emancipation. As long as he discriminates between what is good and bad, there is the element of worldliness in him, but as soon as he sees every thing in *Brahman* and *Brahma* in everything, he comes on the threshhold of deliverance. The pantheistic idea of the modern philosophical writers, with salient changes, appears to have been the creed of not a small section of the Aryan *Rishis.*

aimless and energyless*; (274) free from the baneful in-influence of sorrow and jealousy, equally disposed towards friends and foes, capable of enduring cold, wind and heat, equally affected by respect and disrespect (275); un-disturbed either in good or bad condition, satisfied with objects obtained for chance, beyond the purview of the *Gunas*, undoubtful, uncovetous, and improvident† (276). He should be happy considering the body to be so supported by the Soul as is the universe, though illusory, supported by the Eternal Truth (277). The senses are performing their distinct functions separately; the Soul is but a passive witness unaffected and unsoiled by them—recognising this only does he become worthy of emancipation (278). A Sanyasin should avoid accepting metallic things (from others) reviling the poor, false-speaking, playing with women, discharging the seminal fluid and envying others (279). He should be even-eyed every where, in respect of the contemptuous worms and insects, and gods and men. Wandering on the face of the world, in all his actions he should recognise the presence of Brahma (280). Food cooked either by the twice born or by the Chandalas, wherever it may come from, he will eat it without discriminating the place, the time or the party or the vessel in which it comes (281). Seeing an unrestrained life or as it pleases his free will, an *Abadhuta* should pass his time, in the study of philosophical literature, and in discussions regarding the true nature of things (282). The dead body of a *Sanyasin* should never be burnt, but worshipped with incense and flowers [it should either be burried or sunk in water (283). The mortals, uninitiated into the practice of *Yoga* and in-

* That is he should have no definite end in life so as to bind himself to the world and he should ever put forth his energies in a way detri-mental to his religious life.

† As he has not future to look to he need not provide for any emer-gency.

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flamed with desires are naturally, O goddess, fond of a life of actions and ceremonial observances* (284). However, in such a life also they should be devoted to meditation, adoration, recitation and propitiation of the gods. These would be beneficial to them, and let them fix their hearts on these (285). Therefore, for the purification of the heart, I have spoken of various rules regarding the performance of rituals and for this reason have I ascribed various names and forms unto myself (286). In the absence of the knowledge of the Supreme Brahma and without the renunciation of action, one cannot become worthy of emancipation—let him accomplish ceremonial observances for hundreds of *Kalpas*† (287). The *Kulâbadhuta*, who is a true philosopher in a human frame, is a being emancipated even in this life. The house-holder should worship him considering him to be the God *Nayrayana* incarnate (288). Even through the very sight of a *Yati*‡ one is released from the bonds of all sin and obtains religious merit equal to that accruing from pilgrimages, observance of vows, practices of austerities and penances, munificient deeds and accomplishment of sacrifices (289).

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* It is not possible for them to lead a life of renunciation in the midst of the diverse attractions of the world. In the next sloka the best manner of such a life as described in this one is specified.

† Is a day of Brahma, or 1000 *Yugas* being a period of 432 millions of mortal year and measuring the duration of the world.

‡ *Jati* is synonymous with *Samnyasin*.

CHAPTER IX.

THE AUSPICIOUS SADASIVA said:—I have described unto thee, O thou of firm vows, the various *Varnas*, *Asramas*, *Acharas*, and *Dharmas*. Hear I will describe now the *Sanskaras* of various *Varnas* (1). Without *Sanskara*, one's body is not purified, O goddess. One, who has not gone through them, is not entitled to perform rites for the departed manes as well as religious ceremonies (2). The Brahmanas and other castes, who aspire after well-being both in this world and in the next, should perform *Sanskaras* as prescribed for their respective orders (3). *Sanskaras* have been described as ten namely, *Garbhâdhâna*, *Punsavana*, *Seemantanayana*, *Jâtakarma*, *Annâshana*, *Chudâkarana*, *Upanayana* and *Vivâha** (4). The Sudra and other mixed castes originating from the Sudras do not wear sacred thread. They go through nine Sanskāras. The twice-born† have ten (5). They should, O thou of a fair countenance, perfom their daily, accidental and optional ceremonies in the lines laid down by Shambhu (6). I had previously, in my Brahma form, O dear, described the ordinances of all the various ceremonies (7). I have described also the *mantra* of the various castes, Brahmanas and others in all the *Sanskàras* and other rites (8). In *Satya*, *Tretá* and *Dwâpara* Yugas they used to employ *mantras* beginning with *Om* in all those rites, O Kālikā (9). In Kali, O great *Içani*, men should, at the behest of *Sankara*, perform various rites and ceremonies with *mantras* beginning with *Hrim* (10). In Nigamas, Agamas, Vedas and Sanhitās, the use of various *mantras* according to the distinction of cycles has been

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* See page 26.

† The Brahmanas and Kshatryas.

described by me (11). In Kali men depend on rice for sustenance and are of enfeebled prowess. For their well-being, O Kalyāni, I have instituted *Kuladharma** (12). I shall describe unto thee in brief the *Sanskaras* of creatures enfeebled by Kali and unwilling to work hard (13). *Kushandikâ* is the first of all auspicious ceremonies. Hear, I shall therefore describe it first, O thou worshipped of all the celestials (14). In a charming clean place freed from husk and coal the wise worshipper should make a sacrificial ground measuring one hand (15). Drawing three lines towards the east on that figure and sprinkling them with water with the *mantra Hrim* he should invoke fire with the *mantra Ram* (16). Bringing fire and remembering the *mantra Aim* he should place fire on one side (of the sacrificial ground) (17). Then taking up fuel with his right hand he should enkindle fire there. Afterwards with the *mantra* "Salutation unto ferocious animals *Swâhâ*" he should cast off the demonaic portion in the south (18). Having with his two hands taken up the fire then placed, kept them on the lines facing him, and meditated on *Vyarhiti* beginning with the *mantra Hrim* he should light it up with grass and fuel. Then throwing two pieces of sacrificial sticks soaked with clarified butter into it and reciting the name sanctioned by his own deeds he should meditate on the fire Dhananjaya (19—20). Reciting the *mantra* "I meditate on that fire which is like the rising sun in colour, which has seven tongues and two heads, which is seated on a goat, whose power is limitless and whose head is adorned with matted hair and a crown" and folding his hands he should invoke the Fire (21). O dear, he should recite the following *mantra* "*Hrim*, may he come here, may all the immortals, with all the ascetics and followers protect this sacrifice. I bow unto them, *Swâhâ*" (22—23). Having thus

* The religion of *Tantra*.

invoked the fire he should recite "This is thy source." Then worshipping it with proper ingredients he should adore the seven tongues (24). [The seven tongues are:—] Kāli,* Karali,† Manojaba,‡ Sulohita,§Sudhumravarna,||Sphulingini,¶ Vishwanirupini** and Lolayāmana†† (25). Then with hands full of water, O great Ishāni, he should sprinkle the fire thrice from east to north (26). In this way he should sprinkle it from north to south and then all the articles of sacrifice (27). Thereupon from east to north he should cover the sacrificial ground with Kuça grass. Those of the north should be placed there and those of other quarters should be kept in the east (28). Then keeping fire in the south he should proceed to the seat of Brahma. Then taking up a Kuça grass from the seat, imaginarily set apart for Brahma, with the thumb and little finger of the left hand he should recite the *mantra* "*Hrim Nirasta Paravasu*" and throw it with a heap in the south of the fire (29—30). [The sacrificer should say] "Sit here, O Brahman, this is the seat set apart for you." Brahma too, saying "I sit here" should sit there facing the north (31). Then worthipping Brahma with scents, flowers and other articles he should make the following prayer (32). "O Lord of *Yajnas* (sacrifices), protect this sacrifice, O Vrihaspati protect this sacrifice. Protect me, O king of sacrifices, I bow unto thee O thou the witness of all" (33). Brahma should say "I protect thee." Or assuming the position of Brahma [the worshipper] should himself say so. Then for accomplishing the object of sacrifice he should make an imaginary form of a Brahmana with

* Black.
† Dreadful.
‡ Fleet like the mind.
§ Extremely red.
|| Of smoky colour.
¶ Which produces scintillations.
** That which brings the universe into view.
†† Spreading rapidly.

Kuça (34). Then invoking Brahma saying "come here O Brahman, come here" and adoring him with water for washing feet and other articles, the worshipper should pray "Thou art to remain here till the completion of the sacrifice" and then bow unto him (55). Then with water in his hands he should sprinkle it thrice from north-east quarter to Brahma's east and then should sprinkle fire itself thrice with it (36). Afterwards returning it by the route through which he had gone to Brahma's seat he should sit on his own seat and spread Kuça grass in the north (of the sacrificial ground) (37). On them the intelligent worshipper should place all the ingredients of sacrifice, namely the vessel full of water, the pot containing clarified butter, sacrificial sticks and sacrificial grass (38). Then placing there *Sruk** *Srava*† and other vessels with the mantras *Hram Hrim*, and *Hrum* he should purify all with celestial looks and sprinkling water (39). Then placing his right knee on the ground the intelligent worshipper should take up carified butter in the sacrificial ladle, and reciting for his well-being the *mantra* "*Hrim Vishnave Swáhá*" he should offer three oblations into the fire (40). In the same way taking up again clarified butter and meditating on the deity Brahma he should pour oblations of it from the north-west corner to south-east (41). Then taking up clarified butter again he should meditate on Purandara and sprinkle it from the south-western direction to north-east (42). Then reciting the *mantra* "*Agneya Hrim*, *Somáya Hrim* and *Namas* (Salutation) unto Agnikona" he should offer three oblations to the north, south and the centre of the fire as well as to south-east corner. Having performed all the obligatory rites a wise man should celebrate *Homa* for purifying the seasons (43—44). The rite of

* A sort of wooden ladle, used for pouring clarified butter on sacrificial fire; (usually made of trees like *Palasa* or *Khadira*).

† A sacrificial vessel for pouring ghee &c.

offering three oblations is called *Dhàrà Homa* (45). He should mention the name of the Deity in the articles to whose honor libations are offered. Having thus performed the true Homa he should go through another called *Swistha-krit* for his own well-being (46). O thou of a beautiful face, in Kali Yuga there is no Homa prescribed for the emancipation from sins. This is done by *Swisthakrit* and *Vyarahiti** *Homas* (47). Again taking up Havi in the same way as before and meditating on Brahma he should say "O king of gods, if by mistake or ignorance any short-coming has taken place in this work do thou make it up all for my well-being." Reciting this prayer, O goddess, beginning with Hrim and ending in Swābā he should offer libations (48—49). With the prayer "O Agni, thou art the purifier of all the worlds and the lord of *Swishthi Krit* Homa. Thou art the witness of the sacrifice and the distributor of well-being. Do thou fulfill all my desires" beginning with the mantram *Hrim* and ending with the word *Swâhâ* he should offer libations (50). Having thus performed *Swisthakrit* Homa the agent of the sacrifice should pray thus:—"O great Brahman, for the pacification of all the oblations that have been offered in this sacrifice and for its prosperity, I perform *Vyárhiti* homa." Then offering three oblations with the *Mantra* "*Hrim bhur Swâhâ, Hrim Bhuvas Swähâ, Hrim Swas Swähâ* he should offer another with the mantra, "*Hrim bhur, bhuvas Swas Swâhâ.*" The agent†

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* *Homa,* as we have explained elsewhere is a religious offering of libations to fire. This is a necessary adjunct of every religious and religio domestic ceremony. *Swistha-krit* Homa is one which is performed for one's own well-being. *Vyarhiti* Homa is one which is performed with mystic words *Om bhur, bhuvas and Swas.*

† The word in the text is *Yajna* or *Kratu Sadhaka* which lfterally means 'one who brings about the performance of a sacrifice." It evidently means the priest or a qualified agent engaged by one for the proper celebration of a sacrifice.

should then with the sacrificer* should offer the fullest libation to the consecrated fire (51—53). If the sacrificer be himself the agent (priest)† he should himself offer the libation. Such is the prescription observed in the ceremony of *Abhisheka* (54). Having first recited the word *Hrim* he should recite "*Yajnapati* (O lord of sacrifice. [Afterwards he should exclaim] "May my sacrifice be complete, may all the sacrificial deities be propitiated with me, may they grant me proper fruits." This mantra should terminate with the word Swāhā (55). Getting up with this mantram an intelligent worshipper, who has perfectly controlled his senses, should offer an oblation of fruits and betel unto the Fire (56). Having offered the full oblation the learned worshipper should perform *Shànti* rites‡. Taking up water with *Kuçà* grass from the sprinkling vessel he should sprinkle his own head (57). [He should then pray] "May water be my most excellent friend, may it be like medicinal plants unto me; may it always protect me for it is like Nārāyana himself (58). O water! thou dost give us happiness and grant us worldly possessions." Sprinkling his head with water with his *mantra* he should pour drops on the ground (59). With the mantra "May water devour all those enemies of ours who always injure us and

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* *Yajamana* means the person who undertakes the celebration of a sacrifice at his own cost and for his well-being. Any person may do it but he may not himself be qualified to perform all the necessary rites. He therefore appoints a priest or a qualified agent to perform all the rituals and ceremonials for him which he himself connot perform or from which he is precluded by social or religious restrictions. We have translated this word literally as sacrificer i.e. *one who undertakes the celebration of a sacrifice.*

† This sloka clearly explains the position of the agent and sacrificer. To make the meaning of the word more clear we have used the word priest. A sacrificer may himself be the priest if he is qualied for the work.

‡ A propitiatory rite for averting evil.

whom we do also injure (60)." With this mantra he should pour drops of water in the north-east direction and throw Kuçā grass there. Then with folded hands he should pray unto the Fire (61). "O Fire, do thou give me intellect, learning, strength, brain-power, wisdom, reverence, fame, prosperity, freedom from deseases, energy and long life (62). Having thus prayed unto the Fire,* he should, O Sivā, discharge it† with the following mantram (63). "O sacrifice, do thou go to the lord of sacrifices, (Vishnu); O fire! do thou enter into the sacrifice; O lord of sacrifices, do thou return to thy own source and fulfill my heart-felt desires (64)." Thereupon reciting the *mantra* "O fire, do thou forgive me" he should offer an oblation of curd to the north of the Fire and then direct it towards the south (65). Then having offered sacrificial presents unto Brahman and bowed down his head in reverence he should discharge it. Afterwards he should place a mark on his forehead with the ashes attached to the sacrificial ladle (66). The agent of the sacrifice should put the mark on his fore-head with the mantra "*Hrim Klim*, do thou avert all ills (67). May peace and auspiciousness crown me by the favour of Vasava, Agni, Marut, Brahma, Vasus, Rudras and Parjapati (68)." With his *mantra* he should place on his head the ashes granting longevity. Proportionate to (the importance of) Homa and the religious rites he should distribute sacrificial presents according to his might (69).

* The word literally means that which eats up oblations; hence *Vitihotra* means fire. It is also a name for the Sun.

† The word in the text is *Visarjana*. It has a peculiar meaning in Hindu religious ceremonies. Whenever they worship any thing, fire or any idol, they first endow it with life which rite is called *Prana prathistha*. As soon as the puja is finished they throw away or destroy the life, which rite is called *Visarjana*. After this rite the idol or fire which had hitherto been an object of adoration is no longer considered sacred. The real meaning of these rites clearly explains the fact that the Hindus do not worship the idol or the Fire but the spirit indwelling it.

O goddess, I have thus described unto the *Kushandikâ* of all religious rites. Before the commencement of any auspicious rite the *Kula* worshipper should perform this ceremony (70). O Sivā, I will now describe the *Charu** rite for the accomplishment of the religious work of those men in whose family is extant the hereditory practice of making *charu* (71).

The vessel for making *charu* should be made either of copper or earth (72). Having purified all the ingredients according to the prescription laid down for the *Kushandikâ* rite and performed the auxiliary ceremonies he should place the vessel before him (73). Then finding out a sacred Kuça grass, unbroken, shorn of any defect and measuring a *Prádesha* he should place it in the vessel (74). Then bringing rice he should keep it by the vessel. Then reciting the names of the various deities in the dative from, O thou adored of the celestials, who are worshipped in diverse rites he should exclaim "I adore you with this." Then saying, "I take, I throw, I sprinkle" he should throw all (ingredients) into the vessel and then sprinkle them with drops of water. He should take up four handfuls of rice for each deity (74—76). Then giving milk and sugar he should, with care and according to the culinary process, cook it well in the consecrated fire, O thou of firm vows (78). Learning that it is well cooked and has become tender he should put *Sruva* full of clarified butter into it (79). Then placing the vessel on Kuça in the north of fire he should put clarified butter three times into it and then cover the vessel with Kuça (80). Then taking up a portion of Charu from the vessel with a ladle and putting clarified butter into it he should perform

* The ceremony of preparing charu a kind of sacred food made of rice for the gods. This food is first dedicated to the gods. Afterwards the worshippers partake of it for the fruition of their cherished object for which they undertake the performance of any religious rite.

*Jánu homa** (81). Afterwards performing *Dhàràhoma* he should offer oblations to the gods of the various rites who are invoked in great religious ceremonies (82). Having performed the real Homa he should perform *Swisthakrita* Homa† and then *Prayaschitta Homa*‡ and afterwards finish the rite (83). In *Sanskaras* and ceremonies consequent upon the consecration of an idol this prescription is followed as well as in auspicious social ceremonies for encompassing success (84). O Mahāmāyā, I will next describe all the rites beginning with *Garbhâdhâna*. Hear I will describe first the rite of the purification of menses§ (85).

Having performed the daily rites and purified himself he should adore the five deities, *viz.*, Brahma, Durgā, Ganesha, the Planets and the Regents of the quarters (86). Having worshipped all these gods in the vessels placed in the east of the sacrificial ground, he should adore the sixteen Matrikás headed by Gouri (87). They are Gouri, Padmā, Sachi, Medhā, Savitri, Vijayā, Jayā, Devasenā, Swadhā, Shwāhā, Shanti, Pushthi, Dhriti, Kshamā, Atmadevatā, and Kula-devatā (88). " May all these Mātrikas affording delight unto the celestials come here and grant us fruition of desire in our nuptials, vows and sacrifices (89). May the mothers seated on their respective conveyances and assuming gentle forms come here for increasing the festivity of our sacrifices (90)." Having thus invited the Mātrikas and worshipped them with scents, flowers, and other articles he should on a ground high up to his navel draw seven or five points with

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* It is a ceremony performed by kneeling down the right knee. It is one of the religious rites performed by throwing libations into fire.

† As explained before it is a kind of rite performed by throwing oblations into fire for one's own well-being.

‡ A religious ceremony performed as a penance for the evil done. By this one expatiates all sins committed by him.

§ The word in the text is *Ritu Sanskaras*, which when rendered literally means *the purification of menses.*

sandal or vermillion (91). Reciting *Klim, Hrim, Shrim,* and pouring clarified butter incessantly on every point the intelligent worshipper should adore Vasus with flowers and incense (92). Having thus made *Vasudhârâ* according to the prescription laid down by me the patient worshipper should construct a sacrificial altar. Then placing fire on it, and purifying all the articles of *Homa* he should make *Charu* (93). This *Charu* is called *Prajápatya* and the fire is designated *Vayu.* Then performing *Dháráhoma* he should begin *Ritukarma* (94). With the *mantra Hrim, Prajapatya Swáhá* he should make three oblations of *Charu*; he should make another oblation (95). "May Vishnu find the source, may Twastha light up the form, may Prajāpati be the lord of seminal efusion and may Dhātā be the author of conception (96)." Meditating on the Sun Prajāpati and Vishnu with this *mantra* he should offer oblations of clarified butter and *Charu* (97). [Then saying] "Do thou hold conception, O goddess, Shineevali; do thou hold conception, O Saraswati; do ye hold conception, O two Ashwinis, adorned with garlands of lotuses," and meditating on the goddess Shineevāli, Saraswati, and the two Ashwinis, he should with the *mantra* ending in the word *Swáhá* offer a most excellent oblation (98—99). Then reciting "*Klim, Shrim, Hrim, Shrim, Hum,* give conception unto her desirous of having a son" and meditating on the Sun and Vishnu he should offer oblations unto the purified fire (100). "As this greatly extensive earth conceives, so do thou conceive for giving birth to thy offspring in the tenth month." Reciting this *mantra* and meditating on Vishnu he should offer oblations (101). Again taking up clarified butter, meditating on Vishnu, the greatest of the great and exclaming twice "O Vishnu, in thy very best form, do thou beget on this woman a most excellent son," he should offer oblation unto the fire (102). Then reciting *Klim, Hrim, Krim, Hrim, Shrim, Hrim, Klim, Hrim,* he should touch the head of that wife

(103). Thereupon encircled by ladies having husbands and sons, the husband, touching the head of his wife with two hands and meditating on Vishnu, Durgā, Vidhi, and Surya, should consign unto her lap three fruits. Then performing *Swisthikrit* and *Prayaschitta* Homas he should terminate the rite (104—105). Or the purification of the pair is brought about by worshipping Hara and Gouri early in the morning and offering *Argyhya* to the sun (106).

I have described unto thee the ceremony of *Astava* (the purification of menses). I will now describe *Garbhádhána* hear (107).

In the very night [of the purification of menses] or in any other *Yugma** night going to another house with his wife meditating on the deity Prajāpati and touching his wife the husband should recite "*Hrim*, O bed, do thou become auspicious procreating good offspring unto us (108—109)." Then getting on the bed with his wife and seated thereon with their faces directed either towards the east or north, he should, eying her, touch her head with his fingers ; and embracing her with his left hand he should recite *mantrams* at various places (110). He should recite *Klim* a hundred times on her head, *Aim* another hundred times on her cheeks, *Shrim* twenty times on her throat, and *Aim* and *Shrim* a hundred times each on her breasts (111). He should recite *Hrim* ten times on her heart and *Aim* and *Hrim* twenty-five times on her nevel. Then placing his finger into her organ he should recite *Krim* and *Aim* one hundred and eight times and he should himself also recite it in the same way. Then taking the cloth off the female organ with the *mantra Hrim* he should know his wife for procreating a son (112—113). While passing seminal fluid, the husband, meditating on Prajāpati, should pour it into *Raktika* tube

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* *i.e.*, even night as the second, fourth, sixth night from the one in which menses are stopped.

in *Chit-kunda* under the navel (114). While passing semen, the husband should recite the following *mantra* (115). "As the Earth conceives fire in her womb, as the city of the celestials conceives the weilder of thunder-bolt in her womb, as the direction conceives wind in her womb so do thou conceive" (116).

O great goddess, if in that monthly course or in other the wife conceives the house-holder should perform *Punsavana* rite in the third month after *Garbhâdhâna* (117).

Having performed the daily rites the husband should adore the five gods* and the Mātrikas headed by Gouri and and then pour *Vasudhárá* (118). Having performed *Vridhi Sraddha*† according to the prescription laid down before and then *Dhárâhoma* ceremony the wise husband should afterwards celebrate *Punsavana* (119). Herein *Charu* is called *Prájápatya* and the fire is called *Chandra* (120). He should throw one barley seed and two bean seeds into the curd of cow's milk and ask his wife thrice "Are you drinking it, O auspicious lady?" (121). Afterwards the wife should reply, saying thrice "*Shrim Punsavam*"‡ and should drink thrice the curd with bean and barley seeds (122). He should then bring his wife to the place of sacrifice, surrounded by damsels whose sons are living and keeping her in his left he should begin the ceremony of *Charu-homa* (123). First taking up *Charu* as before and reciting the *mantras Hrim, Hum* he should say "Destroy all those ghosts, goblins Pishacas and Vetalas, who destroy embryos and throw obstacles in the way of conception and protect this embryo" and afterwards recite twice the word *Swáhá* (124—125). Then meditating with this *mantra* on the fire *Rakshoghna*

* Brahma, Vishnu, &c.

† A rite performed for the departed manes. This ceremony is performed before every social rite.

‡ The meaning of this *mantra* is :—I am drinking articles which are the instrumentals in giving birth to a son.

as well as on Rudra and Prajāpatya he should offer twelve oblations (126). Then offering five oblations with the mystic words "*Hrim* salutation unto the Moon" and touching the heart of his wife he should recite a hundred times the mystic words *Hrim* and *Shrim* (127).

Then performing *Swisthikrit* Homa he should afterwards celebrate *Práyáschitta* Homa. In the fifth month of conception he should make his wife partake of *Panchâmritâ* (five nectar-like articles) (123).

For purifying the person (of the wife) he should make *Panchamrità* with five articles, namely, curd, milk, clarified butter, honey and sugar all in equal proportions (129). O Sivā, the husband should recite five times the mystic words *Aim*, *Klim*, *Shrim*, *Hrim*, *Hum* and *Lam* on each of the five articles; then mixing them all up he should make her partake (of the preparation) (130).

(The husband) should celebrate the rite of *Seemantonnayan* either in the sixth or in the eighth month. This rite continues so long the offspring is not born (131).

Performing the *Dhârâhoma* rite according to the prescription laid down before and sitting on a seat with his wife the wise husband should offer three oblations reciting the mystic words "I consign them unto Vishnu, the Sun and the Dhātā, Swāhā" (132). Thereupon meditating on the Moon, a person should pour seven libations to the fire named Shiva in honour of Soma (133). Then meditating on two Ashwinis, Vāsava, Vishnu, Durgā and Prajāpati, he should, O Shivā, offer five oblations for each of them (134). Then taking up a golden comb with his right hand the husband should dress his wife's hairs from the parting lines to their ends (135). Then meditating on Siva, Vishnu and Brahmā he should recite the mystic word *Hrim*. Afterwards he should exclaim "O auspicious and lucky wife, do thou, giving birth to a beautiful son in the tenth month, attain to satisfaction. May this long-lived, golden comb, by the grace of Viswakarma,

grant thee long life. Do thou perform the auspicious rite." Reciting this prayer he should perform *Seemantonnayan.* Then performing *Swisthikrit* Homa he should bring the ceremony to a close (136—138).

As soon as a son is born he should see his face giving him a gold coin. Then the patient husband should perform *Dhârâhoma* according to the prescription laid down before in any other room [except the lying-in chamber] (139).

Then he should offer five oblations in honor of Agni, Indra, Prajāpati, Viswadevas and Brahmā (140).

Then bringing honey and clarified butter in equal proportions, in a bell-metal vessel and reciting on it the mystic word *Aim* a hundred times the father should make his son drink it (141). Reciting the *mantra* "O baby, may thy life, strength, energy and intellectual power increase" he should pour it into the baby's mouth with the ring-finger of his right hand (142).

Having thus performed the ceremony of conferring a long life he should keep a secret name. At the time of the *Upanayana* ceremony he should call his son by that name (143). Then performing *Pràjaschitta* and other rites he should finish the ceremony of *Jàtakarma.* Then with great care the mid-wife should cut off the tube (144). As long the tube is not cut off the child is not considered impure, so prior to the cutting off of the tube, all rites for gods and the departed manes should be performed on its behalf* (145). When a daughter is born all these rites can be performed without reciting the mystic words. The Naming

* Birth and death are always considered as impure by the Hindus. Within a month after the birth of a child they cannot worship the gods or perform any rite for their departed ancestors. So they cannot perform any religious rite during the period of mourning. But the prescription here is that *ashoucha* (impurity) does not take place after the birth of a child so long the tube is not cutt off. So the father can perform during this period all the religious rites on behalf of the child.

ceremony (*Nàmakaran*) should take place either in the sixth or in the eighth month. (146).

Having bathed and put on a clean cloth the baby's mother should come to her husband's side and place the son with his face towards the east* (147). He should then sprinkle the head of the child with water, gold, and Kuça grass. He should then exclaim, "may the Ganges, Yamunā, Reva, the sacred Saraswati, Narmadā, Baradā, Kunti, the oceans and lakes sprinkle thee for thy attaining to virtue, worldly proprit, and desired-for objects (148—149). "O ye waters, you are the ordainers of happiness, you give us food in this world and unite us with Para Brahma in the next (150). O ye waters, ye are affectionate like unto a mother, and therefore you give us most excellent and auspicious juice, O ye waters, ye make us drink the juice by which you are propitiating the earth and we are pleased with drinking it (151)."

Sprinkling the head of his son with these *mantras* the wise father should perform the ceremony of the purification of fire. Then performing *Dhàrà homa* he should offer five oblations (152). Unto the fire named *Pàrthiva* he should pour oblations dedicating in order, first to fire, then to Vāsava, then to Prajāpati, then to Viswadevas and lastly to Brahma (153). Then taking up the son on his lap the father should, through his right ear, make him hear his auspicious name consisting of few letters and capable of being pronounced easily (154). Having thus made him hear it three times and performed *Swisthikrit Homa*, he should, with the permission of the Brahmanas, bring the ceremony to a close (155).

There is no *Nishkrama* or *Vriddhi Sràdha* for a daughter. Her naming ceremony, *Annapràshana* and *chudá* should be performed without the recitation of any mystic word (156).

* This practice is to be observed at the commencement of *Namakarsha* or Naming ceremony.

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In the fourth or in the sixth month the *Nishkrama* ceremony of the child should be celebrated (157).

After performing the daily rites, bathing and worshipping the lord of Ganges he should bathe the son. Then adoring him with ornaments and raiments and placing him before, the learned father should recite the following *mantra* (158).

"May Brahmā, Vishnu, Siva, Durgā, Ganesha, the Sun, Indra, Vayu, Kuvera, Varuna, Agni, Vrihaspati do good unto the child and always protect him in the way" (159).

Having said this and taken up the child on his arms, he should, along with his delighted kinsmen, come out preceded by singing and music (160). Going a little distance by the road he should make the child look at the sun (161). [At that time he should recite the following *mantra*] "we behold for a hundred years the sun-like eye of the celestials which standeth beyond Sukra. And seeing it we live for a hundred years (162)." Having thus made the child see the sun he should return to his own house and offer *Arghya* unto the sun. Afterwards he should feed his own relatives. In the sixth or eighth month either the father or the paternal uncle should perform his *Annâsana* ceremony* (163—164). At that time after adoring the gods and performing the ceremony of the purification of fire the father should celebrate duly all the rites up to *Dhârâhoma* (165). There unto the fire named Suchi he should offer oblations, dedicating the first unto Agni, the second unto Vāsava, the third unto Prajāpati, the fourth unto Vishwavedas and the fifth unto Brahmā (166—167). Then meditating on the goddess of food in the fire he should offer five oblations in her honor. Afterwards either in that house or in another he should, after dressing the child with raiments and ornaments, put

* *i. e.* should first give boiled rice to the mouth of the child. The meaning is:—ceremony of eating boiled rice.

sweet pudding into his mouth (168). Thereupon reciting the mantra "I offer this unto Prāna, Swāhā, I offer this unto Apāna, Swāha, I offer this unto Udana, Swāhā, I offer this unto Vyāna, Swāhā". he should first put sweet pudding into the mouth of the child and then a little rice and curry (169). Then finishing the Prāyaschitta Homa accompanied with the blare of conch and sound of trumpets he should bring the ceremony to a close. I have thus described unto thee the *Annaprâshna* ceremony; hear, I will now describe the *Chudàkarana* rite (170).

For accomplishing *Sanskaras* one should, according to the custom of his family, perform the *chudá karma* of the child either in the third or in the fifth year (171). Performing all the rites beginning with the worship of gods and ending in *Dhârâhoma* a wise worshipper should place, on the north of the fire Satya, an earthen tray filled with the dung of a bull, sessamum and barley seeds, tepid water and a well-sharpened razor (172—173). Bringing his son there, placing him in his left hand side on the lap of his mother, reciting the mystic word *Vam* ten times, and sprinkling the hairs of his head with tepid water and other articles the father should, with the mantra Hrim and Kuçā reeds, make a *Jushthi* (braid) (174—175). Thereupon reciting three times the mystic words *Hrim* and *Shrim*, taking up an iron razor and cutting off the root of the braid the father should hand it over to the mother (176). Holding it with her two hands the mother should keep it on a new earthen tray filled with cow dung. Afterwards the father should address the barber, saying :—(176—177).

"O barber, do thou with ease shave this child." Saying this twice and casting his looks at the barber he should, in honor of Prajāpati, offer three oblations to the fire Satya (178). Then making the barber shave the child, bathing it, adorning it with ornaments and dresses, and placing it in his left hand side before the fire he should perform *Swisthi-*

krit Homa. Afterwards performing *Prayaschitta* Homa the father should offer the most perfect oblation (179—180). Then reciting the mantram "Hrim," may the Lord of the universe secure thy well-being, O child" he should pierce the ear of the child with a pin made of gold or silver or iron (181). Then reciting the mantra "ye waters! may ye conduce to his well-being" he should sprinkle the child. Then performing the rites of pacification and distributing presents he should bring *ChudâKarana* ceremony to a close (182). Every caste is entitled to perform the *Sanskaras* from *Garbhadhâna* to *chudákarana*. But only the Sudras and other degarded castes cannot recite the mantras while performing a *Sanskàra* (183). The five Varnas, Brahmana and others, can perform the Sanskāras of a daughter from Jātakarma to Chudākarana without reciting the mantras. But *Nishkrâmana* is not prescribed for a daughter (184).

I will now describe the *Upavita** ceremony of the twice-born† performing which they are entitled to perform all the rites for the gods and the departed manes (185) In the eighth year from the birth one should perform the Upanayana ceremony of the child. After the sixteenth year Upanayana should never be celebrated, and such a boy is not entitled to perform religious rites as well as those for his departed manes (186).

Having performed all the daily rites a learned votary should worship the five gods, then all the Mātrikas, Gouri and others and should then perform Vasudhārā (187). Thereupon for propitiating the celestials and the departed manes he should perform *Vriddhi Sràddha* and then should celebrate *Dhàràhoma* according to the prescription designated Kushandikā (188). Early in the morning the boy should be made to take a bath, his meals and put on an ornament. He

* The ceremony of wearing sacred thread.

† This refers to Brahmanas and Kshatryas who wear sacred thread. Their second birth means the ceremony of wearing sacred thread.

should then wear a silken raiment and have his head shaven clean except with a tuft of hair (189). Then bringing him under the canopy he should place him in his left on a clean seat before the fire named *Samudbhava* (190). Then the spiritual guide should address the disciple saying ;—O my child, practise Brahmacharya''; and the disciple should reply "I will do." (191). Thereupon with a delighted countenance and quiescent soul the preceptor should confer upon his disciple two pieces of crimson-coloured cloth capable of giving him long life and of increasing his strength (192). After he had put on the crimson coloured raiment he should without a word give unto his disciple a Mekkalā* made of either Kuçā grass or *Thunja* grass (193). Exclaiming "may this auspicious Mekhalā conduce to my well-being" the dispile should wear it round his waist and stand silently before his preceptor (194). This sacrificial thread is highly sacred. Vrihaspati used it in the days of yore. Do thou therefore accept this white, most excellent and longevity-giving sacrificial thread. May thy strength and energy increase (195). Reciting this mantra the preceptor should confer upon the boy a sacrificial thread made of the skin of an antelope and a staff made of bamboo, Kavira, Palāca or Kashira wood (196). Reciting the mantram 'Hrim, come here O water" the preceptor should sprinkle with Kuçā grass and water his head and should fill up the cavity of his palms with water (poured through) a Kucā grass (197). The Brahmacharin should offer that handful of water unto the sun. Then reciting the mantra 'It is thy eye" the preceptor should make him look at the sun (198). After the boy had seen the sun the preceptor should address him, saying :—"Do thou fix thy mind on my Vrata (vow). I do give my heart unto thee. With one mind, do thou practise my vow and may my words conduce to thy well-being (199)." Having recited the mantra the preceptor should touch the heart of his disciple

* An ornament worn on the waist.

and say "what is thy name, O my son?" Whereto the disciple should reply" I am thy disciple. My name is such and such Sarma. I do bow unto thee" (200).

Thereupon, O Pārvati, the preceptor should ask "whose Brahmacharin art thou?" The disciple should reply "I am thine" (201). Then the qualified preceptor should say "thou art Indra's Brahmacharin and (the fire-god) Hutāshana should dedicate his disciple unto the gods (202)." [He should declare] "O my child, I do make thee over unto Prajāpati, Savita, Varuna, Prithivi, (earth), Vishwadevas and other gods. May they protect thee (203)."

Thereupon circumambulating the fire and his preceptor by the right hand side the boy should again take his own seat (204). O dear, with the permission of the preceptor the disciple should offer five oblations unto the fire Samudbhavan for five gods (205). Then reciting the names of Prajāpati, Indra, Vishnu, Brahmā and Siva beginning with *Hrim* and ending in *Swâhâ* he should offer libations. Where there is no prescription in a mantra he should recite the words *Hrim* and *Swâhâ* (206—207). Thereupon offering libations severally to Durgā, Mahālakshmi, Sundari, Bhuvaneswari, Indra and the ten guardian deities of quarters the sun and other luminous bodies he should cover the boy with a cloth. The learned preceptor should then ask the boy about to enter upon the Brahmachari mode of life "What Asrama do you wish to follow, O my boy, tell me your mind (208—209.)"

Thereupon with a controlled mind and clasping the feet of his preceptor the disciple should say :—" According to the instructions laid down in the Science of Brahma, do thou make me a householder" (210). Thus supplicating, O Sivā, he should recite thrice into the right ear of the boy the mystic word *Om*, the sum total of all the mantras. Then reciting *Bhur*, *bhuvas* and *Swas* he should instruct him in the sacred verse *Gayatri* (211). In it the sanitly author is *Sadâsiva*, the verse is *Anusthupa*, and the presiding goddess

is Savitri. It is recited for the salvation of mankind (212). He should [after Vyarhriti) first recitete *Tatsavitus* and then *Varenyan*. Then after the word *Bharga* he should recite the word *Dhimahi* (213). Afterwards, O great Içāni, he should recite the words *Dhiyosnas Prachodayat*. Then reciting again *Om* the preceptor should explain the meaning of *Gayatri* (214). The great Lord, who is indicated by the three worlds, is the Preserver, Destroyer and Creator and is superior to Prakriti. This Deity, identical with the three worlds, exists covering the three Gunas. This Brahma, manifest all over the universe, is expressed by the three *Vyarhritis* (215—216). He who is expressed by Pranava and the three Vyahritis is comprehended by Savitri. He is the creator of the world and the Lord refuge of light (217). He is the great light adored by the ascetics. We meditate on Him. He is the great truth omnipresent and eternal (218). The highly effulgent Isvara, the witness of all, engages our mind, intellect and senses in works yeilding virtue, worldly profit desire and emancipation (219). Having thus instructed his disciple in the science of Brahma pregnant with meaning the learned preceptor should engage him in the duties of a house-holder (220). He should address him saying "O my son, cast off now the robe of a Brahma-student; adore your departed manes and celestials in pursuance of the road pointed out by Shambha (221). By instruction in the science of Brahma your body has been purified, you are now about to enter upon the duties of a householder. Perform rites according to the prescription laid therein (222). Accept, O my child; two sacrificial threads, celestial raiments, ornaments, shoe, umbrella, garlands of fragrant flowers and paste" (223).

Thereupon presenting to the preceptor crimson coloured raiment, antelope skin, sacrificial thread, Mekhalā, staff, alms-vessel and other articles obtained by begging according to the sacred prescription the disciple, wearing only a purified

sacred thread, two pieces of beautiful cloth and garlands of fragrant flowers, should stand silently before him. Then the preceptor should address his disciple, saying :—" Being self-controlled, truthful and initiated into the knowledge of Brahma, do you engage in your studies and the performance of the duties of a house-holder according to the rules laid down in Sacred Scriptures (224—227).

Having thus ordered his twice-born disciple the preceptor should offer three libations to the fire Samudbhava reciting the mystic words *Bhur*, *bhuvas* and *Swas* preceded by *Hrim* and ended by *Om*. He should afterwards celebrate *Swisthi-krit* Homa. Thereupon offering the final libation, O good lady, he should bring the ceremony to a close (228—229).

From the conception to the Upanayana all the nine Sankaras, O dear, are performed by the father only. That of wedding may be performed either by a person himself or by his father (230). On the day of wedding a successful man should first bathe and perform all the daily rites. Then having adored the five gods he should worship the sixteen Mātrikas, Gouri and others. Thereupon performing Vasudhārā he should go through the rite of *Vriddhi* Srāddha (231). When the selected bride-groom, accompanied by a musical party, arrives in night he should be made to sit on a seat reserved for him (232). The bride-groom sit with his face towards the east and the giver with his face towards the west. Afterwards rinsing his mouth the father or any relative, who will give away the bride, should, along with the Brahmanas, recite the verses praying for benediction and prosperity (233). Then putting the questions "Are you all right ? Shall I adore thee" to the bride-groom and receiving answers from him he should welcome him with water for washing feet and other articles (234). " With the words " I offer" he should present him with all the articles of gift. He should offer water at his feet far washing them and *arghya* on his head (235). Thereupon offering him water for rinsing his

mouth he should make presents of fragrant garland, sacrificial thread, beautiful ornaments and raiments (236). Then placing curd, clarified butter and honey on a bell metal vessel he should offer him *Madhuparka* "saying I am presenting" (237). The bride-groom, too, accepting the *Madhuparka* vessel and placing it in his left hand, should smell it five times with the thumb and ring finger of his right hand reciting the mantra of Prāṇāhuti. He should then keep it in his north side. After offering him *Madhuparka* he should again offer the bride-groom water for rinsing his mouth (238—239). Then taking up Durvā grass and *Akshata*,* touching the right knee of the bride-groom, meditating on Vishnu, reciting the words *Tat Sat*, mentioning the family and names of (the ancestors of the bride-groom from his) great grand-father to his father in the sixth declension and that of the bride-groom in the second he should welcome him (240—242). In the same way mentioning the family and the names of the ancestors of the bride the learned giver should say "According to the rites of Brahma marriage I select you as the bride-groom" (243). The bride-groom should say "I am selected". The father should say "Do thou duly perform the nuptial rites." The bride-groom should reply: "I do to the best of my knowledge" (244).

Thereupon bringing the bride adorned with ornaments and raiments and covering her with another cloth he should place her before the bride-groom (245). Afterwards again welcoming the bride-groom with raiments and ornaments the father† [of the bride] should put in the right hand of

* Thrashed winnowed rice dried in the sun; whole grain, entire, unhusked and pounded rice washed with water and used as an article of worship in all religious and sacred ceremonies.

† We have always used the word "father" for *Kanya-Karta* which literally means 'He who gives away the bride', for it is the father who generally gives away his daughter. In his absence or when he is ill some other relative is delegated with the power.

the bride-groom that of the bride (246) Placing in the hand (of the bride) five gems, a fruit and betel and welcoming him he should consign it to the hand of the learned bride-groom (247). Expressing his own desire and reciting the names of his three generations he should take the name of the bride-groom in the dative form1 (248). Reciting the name of the bride in the accusative form he should add the following adjectives:—adored, adorned and desired by the lord Prajāpati* (249). Then reciting the mantra "I confer her on thee" he should give away the bride. Saying "Swasti" the bride-groom should accept her as his wife. Then the father should say to the bride-groom, "In religion, wordly profit and desire you should always work conjointly with your wife." Saying 'so be it' the bride groom should recite the *Káma* verses (250—251). [The *Káma* verses are] "Fruitful is the desire of the giver, fruitful is the desire of his who accepts. It is *Kàma* who gives away the maiden for my desire. I accept thee. And may our desires be fulfilled" (252).

The father of the bride should then address both his daughter and son-in-law, saying "By the grace of Prajāpati† may your desires be crowned with success. May you fare

* This explains the formal way of giving away the bride. The father of the bride or any other relative who is empowered by religion, to give her away, should exclaim:—" *Om Tat Sat*. In this fortnight, in this Tithi, for accomplishing my desired for object I give away this bride, desirous of marrying well adorned and dressed, the great grand daughter of——the grand daughter of———and the daughter of—— unto the bridegroom————the great grand son of———of———gotra, the grand son of———and the son of———

† In the Hindu Pantheon Prajapati or Brahma is the God of nuptials. The figure of a butter-fly is popularly regarded as an emblem of a marriage. In wedding cards and letters this figure is generally printed on the top. The flying of butter-flies on the head of a bachelor or maid is regarded by them as the sign of an approaching wedding.

well. Do ye conjointly engage in religious works (253). Thereupon covering the bride-groom and bride with an auspicious cloth accompanied with auspicious music he should make them cast auspicious looks* at each other (254). Thereupon making presents to his son-in-law, as much as lies in his power, of gold and jewels he should regard the ceremony as performed without any hitch (255).

Either in that night or in the next day the bride-groom with his wife should install fire† according to the Kushandikā rites (256). Here it is enjoined that the fire is called *Yojaka* and *charu* Prajāpatya. Having performed all the religious rites up to *Dhârâhoma* the bridegroom should offer five oblations (257). Meditating on the five gods, Siva Durgā, Vishnu, Brahmā and Indra he should offer an oblation in favour of each to the consecrated fire (258). Thereupon holding the hands of the bride the bridegroom should recite the mantra "O fortunate lady, I do accept thy hands. Do thou cherish reverential faith for our spiritual guide and the deities. Do thou follow houshold duties as sanctioned by sacred Scriptures" (259).

Thereupon O Sivā, with the clarified butter offered by her husband and fried paddy brought by her brothers the new wife should offer four oblations in honour of Prajāpati (260). Then rising up with his wife the bride-groom should circum-

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* The word in the text is *Subhadhristi* which literally means auspicious looks. It is a part of wedding rituals observed by the Hindus. The bridegroom and bride are entirely covered with large piece of cloth. They are then made to exchange looks for the first time. This is called the auspicious ceremony of look-exchanging because the husband and wife are from that very moment ingratiated into each other's good graces.

† Passages like this often remind us that the worship of sacred fire was a necessary adjunct of religious rites of ancient India. Every householder should preserve sacred fire in his house. Because this pair first enter upon their responsible career in the world their first duty is to install sacred fire in their house.

ambulate the fire and should offer three oblations for each pair of Durgā and Siva, Ramā and Vishnu, Brahmāni and Brhmā (261). Without reciting the mantra he should then perform the ceremony of *Shilárohana* and *Saptapur*. If the Kushandikā ceremony is performed in the night of the marriage he should, along with the women of the house, look at the Dhruva star (262). Then returning, the bridegroom should take his seat properly. Afterwards from Swisthikrit Homa to *Purnàhuti** he should perform all the religious rites (263). If the wedding is solemnised with a a maiden of another *gotra* who is not entittled to the giving of *pinda* it is regarded as the pure Brāhma marriage† (264). The wife who is taken in a Brāhma marriage is the real wife and is the mistress of the house. Without her permission no one can contract another Brāhma marriage (265). O lady of Kula rites, in the presence of any son, the issue of a Brahma marriage or any other descendant (of this alliance,) a son, begotten on a wife married according to Siva rites, is not entitled to inherit his property (266). O great goddess, the issues of the Siva marriage and their descendants are entitied to proportionate maintenance from the owner of the property (267). Saiva marriage is of two sorts ordained by Kula rites, one lasts till the completion of the Tantrik rite and the other for life (268). A Tantrik, with a controlled mind and with mutual consent, marries, while performing the rite of Chakra with his own people and the Sakti worshippers (269). He should communicate his own desire unto the followers of Bhairavi, saying "Do ye grant us permis-

* It is the last and consummate libation offered to the fire. This offering terminates every religious rite.

† The practice is that the best form of marriage is what is contracted with a maiden belonging to a different family and where there is no consanguinity of blood. Members of one family are allowed to offer *pinda* or cake to the departed manes. No marriage can be arranged amongst them.

sion in this Shambhu marriage" (270). Having obtained their permission and reciting one hundred and eight times the mantra consisting of seven letters he should bow unto the great Kālikā (271). Then O Sivā, in the presence of Kula worshippers he should address the woman, saying "with a guileless heart, do thou elect me as thy husband" (272). Thereupon electing him with fragrant flowers and unhusked rice (as her husband) according to the Kula rites she should, O goddess, with great reverence place her hands on his (273). Then with the following mantra the pair should sprinkle the head of the Chakra with water. Thereat all the Tantrik worshippers of the circle should welcome them with benediction (274). [The mantra is] "May *Raj Rajeshwari* (the mistress of the king of kings), Kāli, Tārini (saviour), Bhuvaneshari (the mistress of the world) Bagalā, Kamalā and Bhairavi always protect us both" (275). Thereupon [the presiding member of the Chakra] reciting this mantra should sprinkle the pair twelve times either with wine or *arghya* water. After they had bowed unto him the learned President should make them listen to the mystic words Aim, Shrim" (276). O Kuleshari, whatever is promised there it is scrupulously carried out by the Kula worshippers according to the ordinance laid down by Shambu (277). Distinction of caste is not observed in a Shaiva marriage. By the command of Shambhu one can marry any woman of another family who has no husband (278). After Chakra rite is over, one, desirous of having offspring, seeing her in menses, should renounce the wife who is married according to Saiva rites and the regulations of Chakra (279). The offspring of an Anuloma* Saiva marriage should perform social and religious rites like the caste to which his mother belongs. When it is Vilomā† he should perform

* Born in due degradation, offspring of a mother inferior in caste to the father.

† Born of mother whose caste is superior to father's.

them like other ordinary castes (280). In all the rites for the departed manes these mixed castes should offer edibles unto the Kula worshippers and should partake of them (281). O goddess, men by nature are fond of eating and cohabitation which has been described in brief for their well-being in the religion of Siva (282). Therefore, O great Ishani, except following the religion of Siva there is no other superior agent that can impart virtue, worldly profit, desire and emancipation (283).

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CHAPTER X.

THE AUSPICIOUS GODDESS said:—I have heard from thee, O Lord, the way of performing the *Kusandikâ** and the ten *Samaskaras*. Now, O God, expound unto me out of thy kindness, the manner of performing the *Vridhi Sradha*† (1). In what *Samskaras*, and in what acts of consecration O Sankara, the *Kusundikâ* and the *Vridhi Sradha* should or should not be performed, do thou, O great god, truly relate unto me for my own satisfaction and for the welfare of the created beings (2—3).

THE AUSPICIOUS SADASIVA said:—I have explained unto thee, in detail, O gentle Lady, what obervances have been prescribed for what acts of *Samskaras* commencing from conception and ending in marriage (4). Wise descendants of Manu (men) desiring their own welfare should observe them strictly; hearken, now, O thou of beautiful countenance, what should be done on occasions others than those already mentioned‡ (5). In the consecration of *Bapis*,§ wells and tanks, in enshrining images of divinities, in the destruction of houses and gardens and in the completion of vows, in all

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* The *Kusundikâ* is a special ceremony performed after the celebration of a marriage in order to change the wife's gotra (or family) into that of the husband. It is only after the accomplishment of the *Kusundikâ* that marriage is thought to be complete.

† *Vridhi Sradha* is *Sradha* or offering of oblation to the manes, on a prosperous occasion such as the birth of a child, the marriage of son or daughter, &c. It is synonymous with *Nandimukha* and *Abhudoyika Sradha*.

‡ These occasions have been mentioned in the chapter previous.

§ A *Bapi* is a well or any large oblong or circular reservoir of water.

these, O dear, the five gods* and the 16 mothers,† should be worshipped and *Basudhara*‡ and *Vridhi Sradha* should be performed (6—7). In the observances prescribed for women, *Vridhi Sradha* has been prohibited in lieu of which they should offer a *Bhojya*,§ for the propitiation of the gods and the ancestral manes (8). In these cases, O lotus-faced lady, the women should, by priests representing them, perform only the worship of the gods and the *Kusundika* and *Basudhara* ceremony with due reverence (9). The son, son's son, daughter's son, the kinsmen, sister's son, son-in-law,

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* The five deities are *Ganesha*, *Durga*, *Surja* (Sun) Siva, Narayana.

† The five mothers are—

"गौरी पद्माशायो मेधा सावित्री विजया जया,
देवसेना, स्वधा, स्वाहा, मातरो देवरोनय,
शान्ति पुष्टिर्धृतिस्तुष्टिरात्मदेवतया सह,
आदौ गणपतिपूज्य अन्ते च कुलदेवता।"

‡ *Basudhara* is a special worship offered to one of the eight Vasus (a class of divinities) called *Chediraja*. The manner of worship is of a peculiar nature—drops of clarified butter are poured on the surface of a wall from a height equal to that of the nose of the person for whose sake the ceremony is being performed in almost all prosperous occasions. The eight Vasus are—

"धरो ध्रुवश्च सोमश्च अहश्चैवानिलोऽनलः।
प्रत्युषश्च प्रभासश्च वसवोऽष्टाविति स्मृताः॥

§ *Bhojya*—lit. that which is to be eaten hence—vessel or basket full of rice and other articles—(vegetables, salt, butter, oil, &c.) of food. Bhojyas are of two kinds. The principle here laid down that instead of performing the *Vridhi Sradha* the women should give away a Bhojya does not appear to be sacred according to the rules of the *Smriti*. It is contended that when the performer is not entitled to perform the principal ceremony, no ceremony which is counted as a substitute can be laid a clam to. When a woman is debarred from doing the chief ceremony she has no right to the substitute.

and the priest, there, O prosperous goddess, are commendable representatives for a women, in obligatory rites pertaining to the gods and the ancestral manes (10).

I shall now relate unto thee the ceremony known as *Vridhi Sradha* truly and in detail; hear me, O Kalikā,* as I proceed (11). Having performed the diurnal rites, a man with much heedfulness, should perform sacrifices in honor of the Ganges,† the Lord of Sacrifices Vishnu, the tutelary household‡ god and the landlord,§ in due succession (12). Then meditating on the *mantra Pranava (Om)*, he should prepare *Brahmanas*|| either with five or nine or seven or three fibres of the *Kusa* grass (13). These *Brahmanas* should be made with hollow, pointed, sharp-ending *Kusa* grass by tying them in a knot finished with two and half a turning in the right direction (14). In the *Vridhi Sradha* and in the *Parvana Sradha*¶ six such Brahmanas are said

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* Kalika is another name for *Durga* or *Sivà*. The ten manifestations of the goddess are generally called the *Mahàvidyas*.

† The worship due to this river has to be offered in almost all festive occasions.

‡ *Grihadevata* is the house-hold god. Every household has a special image or stone emblem of the Supreme God which is to be specially worshipped when any occasion arises; the function of these gods it is believed, is to protect the interests of the house-hold and to improve its condition.

§ The Landlord is also entitled to a homage from the performer of a sacrifice—A portion of the offerings is ascribed to him with due mantras and ceremonies.

|| These grass-made Brahmanas represent, real Brahmanas studied in the Vedas and living according to the strict ceremonial rules therein contained. Such Brahmanas are now a days very rare and these artificial ones represent them. According to the rituals of the Sama Veda there is no specification about the number of the fibres of grass that will constitute a Brahmana.

¶ The *Pârvana* Sradha is synonymous with *Vridhi*-Sradha. It is said that in this Sradha three Brahmanas only are necessary.

to be necessary, and in the *Ekodista Sradha*,* O Siva, only one will do (15). Then an intelligent person (engaged in performing the *Vridhi Sradha*), should place these Brahmanas made of the Kuça grass on a vessel with their face (head) turned towards the North,† and bathe them uttering the following *mantra* (16). " May the god of the waters, bless us with prosperity, as regards our own self, as regard the fulfilment of our desires, and as regards our drinking water"‡ (17). This done, he should worship the *Kusa Brahmanas* with flowers and frankincense (18). The intelligent performer should then place by pairs in the west and in the south, six vessels, containing Kuça grass, sesasmum seeds, and Tulasi leaves§ (19). Then in the two vessels placed in the west and in the four vessels placed in the south, he should place six *Kusa Brahmanas*, the first two with their heads towards the east and the last four with their heads towards the north (20). On the west, O mountain's daughter, the gods should be invoked, and on the right and left directions of the south, the manes respectively of maternal and paternal sides are to be invoked (21). O sweet-faced lady, in this

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* This Sradha is performed on the anniversary of the death of one definite person. In this Sradha the objective is only a single person and not the whole ancestral manes or Gods.

† The original word means the quarter of heaven presided over by *Kuvera* or the Indian Plutus. It is believed that every quater of heaven is presided over by a particular divinity. Kubera rules the north quarter.

‡ For the *mantra* of the text another mantra is substituted.

"ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
सभूमिं सर्व्वतः स्पृष्टा अत्यतिष्ठद्दशाङ्गुलम् ॥"

§ The *Tulasi* plant belongs to the genus Ocymum, ordinarily known as the basil. The basil is held in great reverence by the Hindus specially by the worshippers of Vishnu; the leaves of this holy plant are indespensable necessaries of almost all worships.

way in the *Sradha* called *Abhudayika*, the *Nandimukha** paternal manes, the *Nandimukhee* maternal manes, and manes of the maternal grand-father and maternal grand-mother in the same way, should be mentioned (invoked) (22). The rights to the gods should be performed with the face turned towards the north and those to the manes (paternal) should be performed with the face tnrned towards the south; in the former case the turn should be in the right and in the latter it should be in the left direction† (23). O Siva, all acts (pertaining to the *Sradha*) should be performed commencing with the gods (that is, the gods first then the manes paternal and maternal; this should be the order in which worship is to be offered in a *Sradha*). And the *Sradha* in which this rule is violated, becomes fruitless in consequence of the insult offered to the manes of the maternal side‡ (24). In the case of the gods, the permission for the performance of the ceremony is to be solicited (from the gods) with face turned towards the north; and in the case of the paternal or maternal manes it should be asked for with the face turned towards the south.§ O sweet-smiled goddess, nrst

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* The meaning is that when during the recitation of the "mantras" of the Sradha, the names of the ancestors are to be uttered, they should be qualified invariably by the words *Nandimukha*, in case the ancestor is masculine, and *Nandimukhee* in the case of the faminine.

† The process is this; at the begining the face is turned towards the east; when the direction is to be changed, the turn should be taken in the case of manes, to the left, and the case of the Gods, to the right direction.

‡ The latter portion of the Sloka involves ambiguity. According to the commentary, the rule referred to, is that contained in the second tine of the 23rd Sloka. It is not understood how the violation of this rule will be insulting to the manes of the maternal side. Probably the turn to the right is guarded over by these latter manes and if they are overlooked, they may be disappointed.

§ The allusion is to the special ceremony in the begining of a *Sradha* in which the performer asks permission to commence the rite

hear the "words of permission" to be uttered in the case of the gods (that is, when the gods are offered the *Sradha*) (25). The best of worshippers, should at first mention the season and the occasion (for the *Sradha*) and then he should say *Tatkàrmàbhudyàrtham* (*i.e.*, for the advancement of such and such acts) (26). Then, O dear, having mentioned their respective *Gotras*, he should recite the manes of the paternal and maternal forefather (both three generations (upwards) with the sixth-case ending (denoting relations or possession)*; then he should say *Viseswan Devânam* and the word *Sràdhas* then again the words *Kusanirmitayos Brahmanayo Karisyé*. O great goddess, these are the Words of the Permission† (27—29). O Parvati, in the case of the paternal manes (*i. e.*, when permission is to be sought from them) the word *Visswesám*

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with the mantra called *Anujnabâkya* which has been specified by the author below. The compound *Anujnabakya* means the words of permission.

* *Gotra*—means a family—hence here the name of the family such, as *Bharadwaja*, *Kasyapa* etc.

† The skeleton Mantras for obtaining the words of permission will be this—On such a month (name the month) such a fortnight (whether light or dark) such a day (whether the fifth, sixth, seventh or eighth lunar day) for the advancement of such an occasion (here mention the occasion—whether marriage, or investiture with the sacred thread etc.) of such and such a family (state whether *Bharadwaja* or *Kasyapa* or any other family name), *nandimukhanam* or *mukhim* (according to the sex of the manes state fathers name, grandfather's name, and great grandfathers name, mother's grandmothers or great grandmother name of with sixth case ending) and of the Viswadevas (a class of the gods), the *Sradha* I perform with these *Kusa Brahmanas*. The long and short of the Mantra is that the manes paternal and maternal whose *Sradhas* is intended should be recited, the cause, the day of the month and the month should be specified and the occasion for the *Sradha* should be mentioned. With these explanations, the permission for the ceremony is to be sought, and the priest officiating should then accord the permission saying—*Om kuruswa i.e.*,—"Do it."

Devanam should be omitted; and such is also the "words of permission" in the case of the maternal manes (30). Thereafter, O Siva, he should recite the sacred *Gayatri* the giver of true knowledge for ten times (31). "Salutations unto the gods, the *Pitris*, the great sages, and the goddess of prosperity and unto the wife of the god of Fire—May many prosperous occasions like the present ever arise" (32). Reciting the above *mantra* for three times, the performer should take water in his palms and sprinkle it over the articles of the *Sradha* with the mystic syllables—"*Vam, Hum Fat*"* (33). He should then, O Kulanayika, place a vessel (generally of copper) in the south-east corner presided over by Agni—and utter the *mantra*—"Thou art the slayer of Rakshasa, protect my sacrifice.†" Having said this, and having placed the water with the basil leaves in that vessel, O goddess, the intelligent performer should pour handfuls of water on the *Kusa Brahmanas*.‡ Commencing from the gods he should then offer them (the gods and the manes), seats made of the sacred Kuça grass (34—35). The learned performer should then, O Siva, invoke the *Viswedevas*, the paternal manes and the manes of the mother and grand-

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* This ceremony of sprinkling is done with a blade of the sacred *kusa* grass, and is supposed to sanctify the articles sprinkled over, thus divesting them of their earthiness and rendering them capable of being accepted by the beings of the higher regions.

† The allusion is to the belief that *Rakshasas* or monsters (evil spirits) stand in the way of sacrifices and so in their performance the protection of potent gods is to be sought. How and on what occasion water was instrumental in killing the Rakshasas is not clear.

‡ The process appears to be this—Palmfuls of water are to be taken out from the vessel, offered first to the gods, then to paternal and maternal manes successively and lastly to be poured upon the *Kusa Brahmas*. It should be always borne in mind that these Brahmanas though made of grass, are regarded to be nothing less than their true substitutes, the *Brahmanas* well-read in the *Vedas*.

mother, and maternal grand-father (36). Thus invoking them, he should at first worship the *Viswedevas* and then he should worship the paternal manes three generations upwards—as well as manes of the mother and maternal grand-father's side—also three generations upwards (37). He should then also worship the manes of the maternal grand-father's side three generations up, with *Padya*,* *Arghya*, *Achmaniya*, *Dhupa* lamps, and garments. Of beautiful countenance, he should then put the question of disposing off the *Patras* or vessels, to the beings invoked, commencing from the gods—(*i.e.*, first the gods, then the *Pritris* and *matris* successively are to be asked whether the vessels in which the articles of *Sradha* were kept can be disposed off)†. He should then describe a quadrangular *mandala*‡ uttering the mystic syllable *Hrim*, and he should also describe a couple of *mandalas* for each of the two sides (paternal and maternal) (38—39). The worshipper then should sprinkle water on these *mandalas* with a blade of the Kuça grass, uttering the *mantra* *Bam*§ after which he should place the vessels (above men-

* *Padya*—means water for washing the feet—this is offered, as the manes are supposed to walk over a long distance. For *Arghya* Vide Supra. *Achmania* is water for rinsing the mouth as a preliminary to a performance. *Dhupas* are sticks of incenses. The first of these are offered at the very beginning of a ceremony or invocation.

† The mantra means "May I throw off the Pratas." This question is put to the beings invoked but as they do not answer, the priest officiating takes their place and say "throw off." This also is to be done in the prescribed manner—*i.e.* first the gods should be asked and then as before, in others cases.

‡ A *mandala* is a mystic diagram used in invoking a divinity or a being of the other world.

§ The word in the text is *Anna* which lit: means that which is eaten; here, of course, the reference is to the lumps of cooked rice together with other ingredients mentioned for these special kinds of ceremonies.

tioned) on these *mandalas* together with all the articles of worship, and in these vessels again, duly sprinkled with water, he should distribute edibles* and drinking water in due succession (40). Thereafter putting honey and barley-corn on these edibles, and sprinkling them all with water with (uttering) the *mantra Hrim, Hum, Fat,* an intelligent worshipper should mention the names of the *Viswadevas* the paternal manes, the maternal manes, the manes of the maternal grand-mothers and grand-fathers and offer, in due order, these edibles to them after which he should recite the the sacred *Gayatri* ten times and also the *mantra* commencing with the words *Devatabhyas*† (41—42). O Primæval Goddess, he should then put the question regarding the disposal of the remnant of the edibles and the funernal cakes‡ (43). Having obtained an answers to his question from the twice-borns, he should, O dear, prepare twelve *Pindas* of the siege of the Bel fruit with those remanants of the offerings consisting of coocked rice, &c., (44). And O Ambica, he should prepare another Pinda of the same size, and spread the fibres of the Kuça grass together with barley over the *Mandala* in the south-western direction (45). "The manes of those of my family who have been deprived of the funeral cakes (*i.e.*, to whom no such cakes are offered, owing to there being no direct descendant of theirs) and who have

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* The sprinkling of a thing in this manner is supposed to consecrate and render it fit for use in sacred ceremonials.

† This mantra is contained in sloka 32.

‡ When the offering of the articles of worship and funeral cakes to the Gods and manes paternal and maternal is finished, the performer of the *Sradha* should ask the *Kusa Brahmanas* regarding the disposal of the remnants saying "There are remnants, and whom should these be given to? Shall I offer them as funeral cakes?" He will then imagine that the *Brahmanas* replied to him saying—"Give them to whomsoever you please—and offer them as funeral cakes." Here also the priest officiating should represent the *kusa Brahmanas*.

not left either wives or sons (entitled to offer *Pindas*), and of those who have been burnt on fire, or killed by serpents or beasts of prey, of those who were my relations, of those who were not my relationss, and of those who were my friends in a prestine birth—may these attain endless satisfaction by accepting the *Pindas* and water offred by me" (46-47). Having offered *Pindas** to those who have been deprived of them with these two *mantras*, and O thou adored of the celesteals, having washed his hands and rinsed his mouth and recited the sacred *Gayatri* and the *mantra* commencing with *Devatabhya* thrice, the performer should again prepare fresh *Mandalas* (48). An intelligent worshipper O goddess should destribe a couple for each, commencing with the *pitris Madalas*, in front of the vessels containing the remnants, according the rules stated above (49). And he should then spread the fibres of the *Kusa* grass on these *Mandalas* having at first sprinkled them with water with the *mantra* noted above (*i.e. Bam*). Then again sprinkling the *Kusa* with water, with the *mantra Yam*, he should, O *Siva*, place thee *Pindas* on the root, three on the middle and three on the end, of these *Kusa* grass, first placing them on the *Kusas* ascribed to the paternal manes and so on, in due order‡ (50). Then, O great goddess, having uttered the names of the ancestors with the vocative case-ending,§ he should

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* With these *mantra's* the thirteen *Pindas* prepared as stated above should be placed on the bed of *kusa* grass.

† Each of the manes paternal and maternal should have a couple of *mandalas* and the preparation of these will be first for the *pitris* and then for the *matris*.

‡ Special attention should always to paid to the succession pointed out, the *Pitris* coming first and next the *matris* and other manes, as any transgression is sure to bring on evil and sin on the performer.

§ This denotes the invocation of the manes—who are supposed to came down cn the scene of action.

offer the *Pindas* together with barley and honey, to each of the manes uttering the *mantra Swadha** (51).

After the ceremony of offering the *Pindas* is over, the remnants of the *Pindas* should be strewn round them; and then the manes called *Lepabhàjàs*† should be propritiated by the offering of those portion of the *Pindas* that stick into the hands when forming them into lumps. But this rule does not apply in case of the *Ekodista Sradha* (52). For the satisfaction of the gods and the manes, the performer should then recite the *Gayatri* for ten times; and also reciting thrice the *mantra* commencing with the word "*Devatabhya* &c.," he should worship the *Pindas* themselves (53). Thereafter lighting the *Dhupas* and the lamps and closing his eyes, he shonld imagine that his ancestral manes embodied in beautiful forms are eating the oblations of his sacrifice (*Sradha*); the intelligent performer should bow down unto them reciting at the same time the following *Mantra* (54).

"My father (here ancestral manes) is for me the highest form of religion; my father is for me my best ascetic merit; my father is for me my heaven; and on his satisfaction, may the entire universe be satisfied with me" (55).

Then taking the *Nirmàlya*‡ in his hands, he should pray for the blessings of ancestral manes saying:—(56). "O most kind fathers, bestow blessings on myself; may my knowledge learning,§ progeny, and relatives be ever on the increase

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* This words literally means, the food offered to the manes; hence an exclamation uttered when offering these oblations on fire.

† The *Lepabhajas* are a portion of the ancestral manes being those commencing from the fourth generation upwards. No specific *Pindas* are allotted to them, but they are generally propritiated with that portion of the cakes or cooked rice that stick into the palms at the time of handling them.

‡ *Nirmalya* is the cast off or faded flowers and other articles with which a God has been worshipped; hence generally the remains of an offering to a deity.

§ *Vedas* are here used to tipify the learning contained in them.

(57). May persons charitably disposed towards me ever increase,* and may I be possessed of immense qualities of edibles. May I ever have persons soliciting my favor and may I never be in a position to solicit favors from others (58)." A true and wise worshipper should then dispose of the *Pindas* and *Kusa Brahmauas*, begining with those in respect of the Gods† (*i.e.*, first the *Pindas* and the *Brahmanas* in connection with the *Deva Sradha* should be disposed of and then those for the paternal and maternal manes successively); and he should then offer *Dakhina*‡ in respect of all the three parties (the Gods, the paternal and the maternal manes) concerned in the *Sradha* (59). Then reiterating the *Gayatri* ten times, the *mantra* commencing with '*Deba tabhyas*' &c., five times, and looking at the fire (sacrificial) the sun, and the *Vipras*, he should ask (the officiating priest) the following question with his palms folded (60). Saying "this Sradha", he should say, "is thus completed?" The priest should say, "It has been fully accomplished according to the prescribed rules (61)." Then by way of making amends for any defect or flaw in the performance of the component parts of the ceremony he should reitrate the *Pranava* for ten times; and then in compliance with the rules for making the ceremony flawless, he should bring it to a close.§ He should then give the *Pindas* and the edibles contained in the sacrifical vessels to the *Brahmanas* for being

* The meaning is that those who is to help him with money and counsel may ever flourish.

† The mantra for disposing of the *Brahamanas* and the *Pindas* respectively are, (1) "Excuse me O *Brahmanas*" and (2) "Hie thyself to Gaya, O *Pinda*."

‡ A *dakshina* is the remuneration in money given to Brahmanas officiating in any religious ceremony by way of a present or gift. They are generally offered at the completion of a ceremony.

§ The mantra uttered on this occasion means—"This act which has been performed, may this be flawless."

eaten ; (62) and in the absence of "Vipras" he should give them to cows or goats or throw them into waters. This is the *Bridhi Sradha* inculuded in the ordinary acts of *Samskara* and this I have related unto thee (63). The *Sradhas* that are to be performed on the *Parva** days are described to be "Parvana Sradha" (64). On the occasion of the consecration or installation of an idol, on that of going to pilgrimages and on the occasion of entering into new abodes and homesteads, *Sradhas* should be performed in accordance with the rules of the *Parvana Sradha* (65). In these acts of *Sradha*, the words *Nandimukha Pritin* (as said in the *Bridhi Sradha*) should not be recited, and in lieu of the words **"नमोस्तु पुष्टै"** (Salutation unto thee Goddess of prosperity) the words **"नमोस्तु स्वधायै"** (Salutation unto *Sradha*) should be uttered† (61). O thou of beautiful countenance if any one among these three, father, grandfather and greatgrandfather be living, a wise person should perform the *Sradha* enumerating the name of an ancestor of a higher generation than the living one (67). If again all the these be living, the performance of "*Sradhas*" should be avoided totally, in as much as, O Goddess, one attains the religious merits of *Sradhas* and sacrifices by their satisfaction (68). When ones father lives, O blessed lady, he has no right to perform any other *Sradha* except that of his mother, his wife and the *Nandimukha* (69). O Goddess-elect of the *Koulas*, in the *Ekodista Sradha*, the *Visvedevas* should not be worshipped, and the "words of permission" should be uttered only in respect of a single person (70). Here a man should offer rice and *Pinda* with his face turned towards the south,

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* The *Parva* days are the days of the four changes of the moon ; *i.e.*, the eighth and the fourteenth day of each half month and the days of the full and new moon.

† The *Mantra* in the *Vridhi* as well as the *Parvana Sradha* is nearly the same except, the slight differences noticed in the text.

and he should offer sesamum seeds in lieu of barley ; all the rest is as before (71). In the *Preta** *Sradha* the distinction is this, that the worship of ganges &c., should be omitted and that in the "words of permission" and in offering the rice and the *Pindá*, the deceased person should be qualified as a *Treta*. The *Sradha* that is intended for the benefit of a single person is called *Ekodista* and in it flesh and fish should be offered with the rice or *Pinda* intended for the *Treta* (73). O Goddess of the *Koulas*, the *Sradha* that a man performs on the second day after the expiration of the period of impurity†, know that *Sradha* to be *Petre Sradha* (74). The defile ment consequent on abortion, or on the birth of a still-born child or on the birth or death of any other person—such defilement should be observed in pursuance of the customary rules obtaining in the respectfve sect (75). The period during which defilement is to contiuue is ten days for some of the twice borns (Brahamanas) and for others it is twelve (and some times fifteen) days, and O Goddess, for the Sudras and Samanyas it lasts for a month (76). Defilement for three nights is to be observed in case

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* This *Sradha* is the one that is performed in the case of the *Brahmanas* on the eleventh day and in case of the Sudras on the 31st day from the death of a person. It is calculated to release the spirit from any bonds of the nether world, after which he proceeds to reap the fruits of his own worldly actions. The author explains himself later. A *Preta* is a departed spirit while under the sway of the president of the nether regions.

† Amongst the Hindus, the custum is that a family is considered to be defiled at the death of any one of its members. This defilement varies in respect of its period and continues from 10 to 30 days. During its continuance the deflled are not allowed the ordinary comforts of life such as wearing shoes, using umbrella etc., such privations being calculated to be in honor of the memory of the deceased. This period somewhat resembles the English period of mourning. Defilements again occur on the birth of a child in a family. This is properous defilement while the other one is evil defilement.

of the death of a person who is not a *Sapinda** and this rule is to hold good when one hears of the death of even a *Sapinda* after the expiration of the period of defilement (77). One under a defilement has no right to the performance of any ceremonies in gratification of the Gods or the paternal manes, except those which have already been begun, and the family worship (78).

Mortals above the age of five, should, on their demise, be burnt on the cremation ground; and O Goddess of the *Koulas*, a chaste woman should never he burnt on the funeral pire with her husband (79). A chaste woman resembles thyself and her semblance pervades the entire universe; and she is condemmed to hell when out of folly she burns herself on the funeral pyre of her husband (80). According to the instructions left by them, the worshippers of the *Kulas* should be floated on the river or interred under the ground or burnt down after their death (81). Death on holy fields, (*e.g.*, *Kurukhetra*) in places of pilgrimages, by the side of the image of the Goddess Bhagabati, or near *Koula* worshippers, has been described to be commendable, O Ambica (82). He that gives up the ghost forgetful of the three worlds and meditating on the eternal one, becomes unified with the Supreme Spirit (83).

Having carried the dead body to the creamation ground and there having bathed it after smearing it with clarified butter, it should be placed on the funeral pyre, with its face towards the north (84). Then uttering the name of the deceased person, and his *gotra* with the vocative case-ending and placing the *pinda* on the face of the dead body it should be set fire to with the recitation of the *mantra* Bam (85). Then the *pinda* should be prepared with cooked rice, or barley or

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* *Sapinda* lit: having the same *Pinda* or funeral rice ball offering hence a kinsman connected by the offerings of the Pinda.

wheat powder of the size, O dear, of the Amalaka fruit (86). When the deceased leaves him surving more sons than one, the eldest is entitled to perform the *Sradha*; and in his absence, the right devolves on the other sons in due succession from the eldest (87). On the second day after the expiration of the period of defilement, a man after bathing and purifing himself should dedicate as offering sesamum seeds and gold for the salvation of the deceased person (88). A pious son should give away, land, cows, garments, coveyances, metallic vessels and diverse kinds of edibles for the attainment of heaven by the departed spirit (89). He should, for enabling the spirit to go to heaven, dedicate as offering scents, garlands, fruits, water, agreeable beds, and all other articles that were liked by the deceased. He should also let loose a bull-calf having marked it with with the figure of the trident with a view to the attainment of paradise by the departed person (90—91). Then having performed the *Sradha* with supreme reverence in accordance with the rules of the *Preta Sradha*, he should feed Brahma-knowing Brahmanas and *Koulas*, and the famished (92). Those men who are not in a position to indulge in acts of charity should release their fathers from the *Preta* condition by performing *Sradha* to the best of their power and by feeding the hungry and poor (93). This, the first *Ekodista Sradha*, is the means for setting the *Preta* free (from this state of bondage); and in each year on the anniversay of his death edibles (cooked rice) should be offered to the deceased person (94). But what is the use of dictating a large number of ordinances and of performing various acts of piety? A man worshipping a *koulika* attains to all kinds of *Sidhis* (95). The single act of worshipping a *koulika* brings in complete success in all ways, even if there be no celebration of the *Homa*, *Japa* the *Sradha* or the *Samskara* ceremonies (96). Acts of piety should be commenced from the fourth day of the light half of the month and continue to

the fifth of the dark half. This is the rule enjoined by Siva (97). But one who is intent on performing an act of piety which may be indispensably necessary may do it even in prohibited days, by the permission of his spiritual guide or of the priest officiating in his sacrifices, and of the *Koulikas* (98). A *Koulika* should commence building a house, enter into it, set out for a journey or wear gems and ornaments, having at first worshipped the Primival Goddess with the five *Tatwas* (99). Or a true devotee may start on the *Samkhepa Jatra* only meditating on the goddess Durga and reciting her mantra and bowing down to her, when he may go anywhere it listeth him (100). In all the modes of worshipping the different divinities and in the festivities* of the autumnal season the meditation and worships should be performed according to the specific rules of each particular worship (101). The *Homa* and the *Vali*† should be performed according to the rules of worshipping the Primival Goddess, and the ceremony should be closed by the adoration in the *koula* manner and the offering of the Dakshina (102). The general rule is to worship the particular god in view having at first worshipped the Ganges, Vishnu, Siva, the Sun and Brahma in due order (103). The *Koulika* is the best form of religion; a *Koulika* is the highest of divinities; a *koulika* is the most superior place of Pilgrimage; and for these reasons a *koula* should always be worshipped (104). Three and half billions of the sacred pilgrimages and all the gods headed by Brahma himself

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* This probably specially refers to the *Durga puja* the great national worship among the Hindus at comes on the month of September or October. It is during the autumn season that almost all the important festivals of the Hindus take place.

† A *vali* is anything offered to a God. Specially it signifies the sacrifice of goats and other animals on the alter for the propitiation of a particular deity.

reside in the body of a Koulika? What then could not be relieved from the worship of the Koulika? (105). The country where a pious *koula* fully consecrated resides—such a country is blessed and held in high esteem, and highly religious and coveted even by the gods (106). Who on earth can even imagine the great powers wielded by a fully consecrated devotee who resembles Siva himself and who is beyond the influence of virtue and vice (107). For the deliverance of the world and for teaching the manner of living, a koula roams on the face of the earth, vesting himself in the shape of a human being (108).

THE AUSPICIOUS GODDESS said:—O Lord, thou hast deliniated the glory and power of a fully installed *koula*; now out of thy kindness let me hear the rules of such installation (109).

THE AUSPICIOUS SADASIVA said:—In the first three *Yugas*, these rules of initiation were shrouded in great mystery; observing them in secret, men used to attain to salvation (110). During the strong prevalence of the Kali *Yuga* the *koulas* should hold the ceremony of initiation or installation openly in the day or in the night (111). Only by drinking wines and without due inauguration, one cannot be a *koula* and a fully inaugurated *koula* becomes the leaders of a *Chakra* (112). On the day before the initiation, the *Guru* should adore with such articles of worship as he could secure, the God Ganesha the destroyer of all obstacles, with a view to remove all such hinrandces (113). But if the *Guru* be not entitled to officiate in this blessed ceremony of initiation, this *Samskara* should be performed by the help of a duly inaugurated *koula* (114). The chief *mantra* (or the mystic syllable in which the entire worship hinges) is the letter "kha" combined with the suffix Chandrabindu* (115). This sloka contains the direction for the composition of the mantra

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* It is sign for the nasal ( ).

by which the god Ganesha is to be worshipped, the Rishi being Ganaka, the Chhanda *Neebrit*, the god, the one presiding over obstacles and the object the removal of the obstacles (116). Then with a *mantra* composed of words containing the six long vowels, the ceremony of assigning the six different parts of the body to different deities should be performed, after which, O Siva, the *Prànàyam* and the meditation on Ganapati should be done in the following manner (117). "He whose effulgence is like that of the vermilion, who possesses three eyes, whose abdomen is extensive, who holds in his four arms the conch, the *Pasa* weapon, the *Amkusha* and boons, on whose trunk there is a vessel full of liquors, whose head is crowned by a digit of the moon, whose mouth is like that of the elephant, whose temple is highly-fragrant with the ichor it exudes, whose body is beautified by the king of the serpents, and who wears red garments, and red unguents—let us worship that God the leader of the *Ganas*" (118). Having thus meditated on this God, and adored him withthe mental recitation of this *mantra* and the *Pranava* &c., he should commence worshipping of the *Pitha Saktis*,* *viz*., *Tibrà*, *Jwàlini*, *Nandà*, *Bhogadà*, *Kamrupini*, *Ugra*, *Tejaswati*, *Satyà* and *Vighnanasini* Having adored them in due order—he should worship the God of the lotus Seat (*i. e*., *Brahma*) (119—120). Thereafter the best of the *Koulikas* should again meditate on the God Ganesha, and offer as articles of worship the five *Tatwas*, he should then worship in the quarters of the Heaven, *Ganesha*, *Gananayaka*, *Gananatha*, *Gonesana*, *Ekadanta* (with one tusk) *Raktatunda*, (crimson-faced), *Lambodar* (big-bellied) *Gajànana* (ele-

* The *Pithasaktis* are the manifestations of the Goddess Durga. It is believed that when dead in the house of her father for the insult offered to her husband, she was whirled on the trident, and portions of her sacred remains fell in different quarters. In each of these places a goddess of a special name being enshrined, commanded the respect of all beings.

phant-faced) *Makodara*, *Vikata*(dreadful looking) *Dhumrabha* and *Vighnanasana** (the remover of obstacles) (121—123). Then having worshipped the *Saktis* headed by *Brahmy*, as also the presiding deities of the four quarters and their respective *mantra*, he should dismiss the God Ganesh the remover of obstacles. Thus having worshipped the God Ganesha he should perform the *Adhivâsa*† ceremony, and feed with the five *tatwas* the *Kula* devotees conversant with the nature of Brahma (125). On the day following, having bathed and performed his daily religious rites, he should give away sesamum seeds and pieces of gold in order to destroy all the sins committed by him since his birth; he should, O dear, also give away a *Bhojya* for the satisfaction of a Koula (126). Then having offered the *Arghya* to the lord of the day, as also to Brahma, Vishnu, Siva and the Planets, and having adored the maternal manes, he should describe a *Vasudhara* (127). And he should also perform *Vridhi Sradha* for the prosperous termination of the ceremony in view. Thereafter approaching his spiritual guide and bowing down to him, he should thus pray unto him (128). "Save me, O Lord, the dearest being of the lady known as the *kulachara*‡ and O ocean of kindness, bestow on my head the shadows of thy lotus feet (129). Permit me, O great being, to perform the prosperous ceremony of my own *Abhiseka*; and may I with thy grace, reach the accomplishment of my undertaking without any let or hindrance." "Accomplish my son, the

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* All these are only different names of the same God Ganesha; we are not aware if separate modes of worship are prescribed for each of them.

† The *Adhivàsa* ceremony is a sort of preliminary observation to be celebrated before the consecration of an image or the installation of a person to a sacred position. It chiefly consists of sprinkling water of sacred rivers and lakes on the idol or person to be installed.

‡ This is metaphorical, meaning who is conversant with all the *kulacharas*.

ceremony of *Abhisechana* with the permission of Siva's wife; and by the grace of Siva himself, may success ever be attendant on the fiat of thy will," (131). Thus having obtained permission from his spiritual guide, he should make a *Samkalpa** for the attainment of long life, prosperity, strength and freedom from diseases, and for the pacification of all other evils (132). Thereafter with his *Samkalpa* formed, he should worship his spiritual guide with garments, ornaments and purified *Kàrana* (or spiritual liquor) and should elect him for conducting the ceremony of *Abhiseka* (133). The preceptor should then in a room beautified with red chalk, decorated with diverse flags, flappers, fruits and twigs (134), ornamented with festoons of twinkling bells, and canopies, shorn even of smallest shades of darkness by means of rows of lamps fed with clarified butter (135), rendered fragrant with *dhupas* made of camphor and the juice of the *Sala* tree, decorated with fans, *Chamaras*, peacock's feathers and mirrors, &c. (136), in such a room the preceptor should prepare an altar measuring half a cubit in length and four fingers high with earth; then with powdered rice of yellow, red, black, white and green colours, the preceptor should describe on it the beautiful *Mandala* known as a *Sarvato Bhadra* (137—138). Then finishing all the rites up to the *Mânasapuja*† in accordance with the rules of his own *Kalpa*, he should purify the five *taswas* with *mantras* already enumerated (139). Thus having purified the five *tatwas*, he should place on the *mandala* previously prepared, a *Ghata* made of gold or silver or copper or earth, sprinkled with rice and curd and washed with the *mantra*

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* It is a solemn vow to observe any religious rite. After a Samkalpa one cannot retrace and the omit observation of such a vow.

† *Mânsapuja* consists of offering homage to the God invoked, in the mind, that is, without outward manifestation or show or recital of *mantras*. The recognised semblance of the deity is meditated upon and inarticulate prayers, sent up to him.

Fat, uttering at the same time the syllable *Om*. He should then paint it with vermilion reciting the *mantra Shrim* (140—141). Then reciting his cardinal *mantra* for three times accompanied by the enumeration of the fifty letters of the alphabet commencing with *Ksha* and ending in the sign of the nasal, he should fill the above *ghata* with wine, or with the water procured from sacred places of pilgrimage or in their absence, simply with pure water; he should then throw nine gems or a piece of gold inside it (142—143). Thereafter the most kind-hearted preceptor should place on the mouth of the *Ghata* twigs of the *Panasa*, *Udumbara*, *Ashatha*, *Vapula* and mangoe trees with the *mantra Aim* (144). Upon these twigs then should be placed either a golden or an earthen tray containing fruits and winnowed rice, with the recital of the *Mantras Srim* and *Hrim* (145). Then, O goddess of beautiful countenance, the neck of the *Ghata* (or earthen jar) should be tied round with a pair of cloths. O Siva, in the case of the Sakti worshipper red cloth and in the case of Vishnu worshippers white cloth is commendable (146). Then mentally reiterating the *Mantra*, "*Stham, Sthim, Hrim Srim sthiribhava*," he should throw the five *tatwas* in another *Ghata* and again place new *Ghatas* in position in accordance with the aforesaid rules (147). The vessel intended for the *Sakti* (the chief goddess of worship) should be made of silver, that intended for the preceptor should be made of gold, that for the goddess of prosperity of the temple of dead bodies and those for others of copper (148). Excepting vessels made of stone, wood or iron, others of any other substance may be accepted in the adoration of the *Mahadebi* (great goddess.) An intelligent person should then propitiate the Gods *Anandbhairaba* and the goddess *Anandabhairabi* and worship the *Ghata* considering it as full of nectar (150). After this, *dhupas* and *deepas* should be shown (dedicated) to the *Ghatas*; and offerings assigned to all the beings of this creation; then after

worshipping the gods presiding over the various sacred places, he should perform the ceremony of assigning the six limbs of the body to the several deities claiming them (151). Thereafter performing the *Prànàyàma* ceremony and invoking and meditating on the goddess *Maheswari*, he should adore his own tutelary deity to the best of his power, and avoid all underhandedness as regards worldly possessions* (152). Having performed all the ceremonies up to the end of the *Homa*, a wise preceptor, O *Siva* should worship maidens and devotees of the goddess Sakti, with flowers, sandal and cloths (153). "O Koulas, followers of the *kula-dharma*, do you be graceful unto my disciples, and accord your permission to the ceremony of his being fully installed as a *Koula*." This question having been asked by the leader of the *Chakra*, the other members should respectfully answer him saying :—" Through the grace of the great goddess and the mercy of the Supreme Soul, may thy disciple be perfect and devoted to the search after the highest truth." (155)." The preceptor should then make his disciple worship the great goddess, whereafter reciting on the aforesaid *ghata* the mantra. "*Klim Hrim Srim*" he should raise it, saying at the same time :—" Arise, O earthen jar identical with the Supreme Brahma, permeated with the Gods and conferer of all the *Sidhis*! Let my disciple bathed with thy water and the twigs over thee, be devoted to the worship of the Supreme Brahma" (156—157). Thus having raised the *ghata*, the preceptor filled with kindness for his disciple, should pour its contents on his disciple sitting with his face turned towards the north, with the following *mantra* (158). The *Rishi* of the mantra for the prosperous ceremony of *Abhiseka* is *Sadàsiva*, the *Chhanda* or metre is *Anastup*, the primary

* The last portion of the sloka is obscure. It seems that admidst all these technicalities of the Tantra worship, it is out of place to put in a piece of instruction quite worldly in its nature.

mysticism "*Om*," the goddess *Addya* and the final utterance "*Abhiseke biniyoga*" (159.) "May the *Gurus*, Brahma, Vishnu and Maheswara anoint thee with the holy waters. May the mothers, *Durga*, *Lakshi* and *Bhabani* anoint thee with the holy waters (160). May the goddesses *Sorashi*, *Tarini*, *Neetyà*, *Swahà* and *Mahismardini* pour on thee the water purified with due *matras* (161). May, *Jayadurga*, *Vishalakshi Brahmani*, *Saraswati Bagala* and *Sita* sprinkle upon thee the consecrated water (162). *Narasinghi Barahi*, *Vaishnabi*, *Vanamalini*, *Indrani*, *Varuni*, *Roudri*—may all these *Saktis* annoit thee! (163). *Bhairabhi Badrakali*, *Tusti* (the goddess of prosperity) *Uma*, *Kshma* (the god-of forgiveness) *Sradhà* (the goddess of reverence) *Kanti* (the goddess of beauty) *Daya* (the goddess of charity and kindness) and *Santi* (the goddess of peace)—may these ever bathe thee with the sacred waters (164). May the goddess *Mohakali*, *Mohalakshmi*, *Mohanil*, *Saraswati*, *Ugrachanda*, and *Prachanda* consecrate thee with the holy waters (165). May the manifestation of the God Vishnu, *Matsya*, *Kurma*, *Baraha*, *Nirsingha*, *Bamana*, *Rama* and *Vergabarama* ever annoint thee with the holy waters (166). May the gods *Asitanga* (black-bodied) *Ruru*, *Chanda*, *Krodhonmotta*, (inflamed with rage) *Bhayankara* (Dreadful) *Kapali* (wearing human heads as garland) and *Bhisana* bathe thee with the

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* To the uninitiated these portions would be unitilligible. The mantra for any sacrifice or ceremony consists of several component parts; of which the *Rishi*, the *Chhanda*, and the *Deva*, and the *Veeja* or original mysticism out of which the whole text of the *mantra* has evolved and the *Viuiyoga* are chief. These differ in different ceremonials and is regulated by the different nature of the worship. These given, the full mantra can very easily be linked together. Thus the mantra would be—

"सदाशिव ऋषिरनष्टुपृछन्दो आद्यादेवता,
प्रणवो बोजं शुभपूर्णाभिषेकार्थें विनियोगः ॥"

sacred liquid (167). *Kali*, *Kapalini*, *Kulla*, *Kurukulla*, *Biradhini*, *Biprochitta* and *Mohagora* may these goddesses ever annoint thee (168). May the lords of the quarters of the heavens—*Indra*, *Agni*, *Yama*, *Yaksha*, *Varuna*, *Pavana*, *Dhanada* and *Moheshana* sprinkle on thee the holy water (169). May the planets the sun, the moon, the *Mangala*, (Mars) the *Budha*, (Mercury) the *Brihaspati* (Jupiter), the *Sukra* (Venus) the *Sani* (Saturn) *Ráhu*, *Ketu* and the stars, may these pour the holy water on thyself (170). The constellations, the *Karanas*, (or divisions of the day) the *Jogas* (or conjuctions of time) the days of the week, the fortnights, the seasons, the months and the years, may these all shower the holy water on thee (171). May the oceans of salt, of sugarcane juice, of wine, of clarified butter, of curd, and of milk consecrate thee with the holy waters (172). May the rivers *Ganges*, *Yamuna*, *Rewa*, *Chandrabhaga*, *Saraswati*, *Saraju*, *Gandaki*, *Kunti*, *Sweta Ganga* and *Kousiki* purify thee with waters sanctified with the *mantras* (173). May the mighty serpents headed by Ananta, the great winged creation headed by Suparna (Garuda) and the mighty trees headed by the *Kalpa* tree, and the mighty mountain ranges, may all these sprinkle thee with the holy water (174). May the creatures of the earth, the nether regions and the skies, those conferers of benefit on us, may these satisfied with thy *Abhiseka* consecrate thee with waters (175). May thy misfortunes, thy infamy, thy diseases, thy dejection of spirits and thy griefs be destroyed in consequence of thy perfect *Abhiseka*, and through the influence of the Supreme Brahma (176). May *Alakshmi* (the goddess of adversity) *Kalakarni* the *Dakinis*, and the *Yogonis* may these meet with their distruction being driven away by the *mantra* of Kāli, and thy *Abhiseka* ceremony (177). May the ghosts the evil spirits, the *Pisachas* and unpropitious planets and those others that brew harm for thee, may these flying in fear of the *mantra Hrim* meet with their destruction (178).

May all the dangerous arising out of the employment of magic for malevolent purposes or through the consequence of of evil *mantras* applied by thy enemies against thee, and may all the evil humours of thy body and mind, be destroyed in consequence of thy *Abhiseka* (179). May all thy calamities be ended and thy prosperity established firmly, and may thy mind's desire be fulfilled in consequence of the full installation of thyself as a *Koula*" (180).

Thus having anointed the devotee with water, with these twenty-one *Mantras*, the preceptor should again repeat them to his disciple, if he has the *Pasubhába* predominating in him (181). The *Koulika* preceptor should then, with the permission of the devotee of *Sakti* present there, call his disciple by his former appellation suffixing to it the words *Anandanatha* (182).

Thus having heard the *Mantras* from the lips of his preceptor, the disciple should at first worship his own tutelary divinity with the five *tatwas* after which he should worship his preceptor (183). Then offering cows, land, gold, garments ornaments and drinks together with the *Dashina* to his preceptor, the disciple should offer homage to Koulas who are identified with Siva himself (184). Having finished the worship of the Koulas, a wise person with supreme humility and calmness, should touch the feet of his auspicious preceptor and reverentially bowing down unto him thus pray unto him (185). "O Lord, of prosperity, O lord of the universe, thou art, O ocean of kindness, also my lord; do thou fulfill my hearts desire by giving me the cup of supreme bliss"* (186). The preceptor should then say to the *Koulas* present "ye *koulas*, ye semblances of the god Siva, do ye accord me permission to

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* The word is *Paramamitra* which means "best of nectars." This refers to the cup of consecrated liquor that the *Tantrikas* drink after the completion of any ceremony.

give to this humble aad best of disciples the cup of highest bliss which he craveth from me" (187). (The koulas should then say) "O leader of the Chakra, O great *Iskana*, O thou that art the sun in respect of the lotus identified with the Koulas,* do thou oblige thy good disciple by giving him liquor of the Koulas (188). The preceptor, then having obtained the permission of the Koulas, should place the drinking cup in the hands of his disciple, filled with the best of liquors duly consecrated (189). Then meditating within his mind on the goddess Bhagavati, the preceptor should decorate the temples of his disciple, his ownself and the Koulas with the *Tilakas*] (a kind of mark generally worn on the forehead) made with the ashes sticking on the sacrificial ladle (190). Thereafter distributing the *Tatwas* dedicated to the god of the Chakra amongst the Koulas, he should eat and drink according to the rules of the Chakra in the company of his disciples (191).

Thus O goddess, I have related unto thee, the process called the *Purnabhiseka*; it may be performed for nine or even for five, or three or one night only (193). O *Kuleshâni*, five different modes of procedure have been prescribed for this *Samskara* of *Purnabhisika*. When it is performed for nine nights the mandala used should be *Sarbatosbhadra* (194). When it is done for seven nights the *Nabanabha mandala*, when for five nights the *Panchabja mandala*, and O dear, when for three or one night the *Astadalapadma mandala* respectively should be used (195). In the *Sarbatobhadra* and *Navanabha Mandalas* nine *ghatas* should be placed by the worshippers and at the *Panchabja mandala* five *ghatas* should be consecrated (196). In the *Astodalapadma mandala*

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* The allusion is to the belief that the lotus and the sun are connected as husband and wife, and the one is highly pleased at the sight of the other. It is said that for this reason only lotuses bloom in the morning and drop down in the evening with the setting sun.

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one *ghata* has been prescribed, O goddess. With the petals of three *padmas* (or lotuses) the gods that guard over the limbs and skins are worshipped (197). The purification of of a thing is accomplished when it is seen or touched or even smelt by a Koula of pure heart who had been fully installed as such (198). A pious man, who follows the Koula form of religion, should be reverentially worshipped by *Saktas*, *Vaishnavas*, *Saivas*, *Souras*, and *Ganapatyas* (199). For a *Sakta*, a *Sakta* preceptor is commendable; to a *Saiva*, a *Saiva* preceptor is agreeable; and a *Vaishnava* should have a *Vaishnava* preceptor and *Soura* a *Soura* one (200). A worshipper of Ganapati should have for his preceptor one following the same god but a Koula is ever a commendable spiritual guide. For this reason an intelligent person should ever receive his initiation from a Koula (201). Those, who worship the *Koulas* with the five *tatwas* with reverence and regard, attain to the best of existences raising up with them all their previous generations (202). He that obtains his initiation from a *Pasu* (one in whom the *Pasubhava* preponderates) becomes himself a *Pasu*—; he that receives his mantra from a *Veera* becomes a *Veera* and he that receives it from a *Koula* becomes a true knower of the *Brahma* (203). He that has been installed according to the Sakta procedure is equivalent to a Veera; he can purify the five *tatwas* during the worship of his own tutelary deity; but he can never become the leader of a *Chakra* (204). He that murders a Veera, he that inflicts loss on him, he that co-habits with his wife and he that is a pilferer,—these are the four greatest of sinners and the fifth is he that associates with them (205). Those wicked-hearted persons that find fault with the Kula mode of worship, the Kula articles of worship and the Kula worshippers themselves, are condemned to the vilest state of exis-

* This portion is clearly out of place or at least unintelligible.

tence (206). The *Rudradàkinis* and the *Rudrabhairavas** dance with joy when they have the opportunity of gnashing the bones and flesh of those vile persons that deprecate the Koulas (207). The Koulas are kind-hearted, truthful and ever engaged in doing good to others. Showering abuses on them, no one can ever hope to obtain release from the bonds of eternal hell (208). I have related unto thee various ceremonies and various ways of performing them; but for a Koula their accomplishment and abandonment are both equal (209). Pervading the entire universe there is but one Supreme Brahma; and through the worship of the things of the universe we perform His worship, for everything is permeated by Him (210). Those who entertain hopes of enjoying the fruits of their action, who are slaves of their desire and who, O dear, are entangled in the meshes of action even those approach the Supreme *Brahma* and become unified with Him by worshipping Him in the shape of separate and distincts gods (211). He that sees every thing in Brahma and Brahma in every thing,—he is to be recognised as a true Koula—and undoubtedly he is emancipated even when living a human life (212).

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* There are evil spirits that frequent the cremation grounds.

CHAPTER XI.

HEARING of the religion of Shambhu and of various orders Arpanā,* with great delight, accosted Sankara (1).

THE GODDESS said :—O lord, the various Varnas, Ashramas, rites, and Samskaras have been described by thy omniscient self, out of love for me, for the edification of mankind (2). In the kali yuga the wicked people, having their senses blinded by lust and anger, do not (always) believe in the existence of God, doubt the existence of soul and always seek after sensual pleasures (3). Those wicked-minded people do not wend the way pointed out by thee. Do thou, O Ishána,† describe the means of their salvation (4).

THE AUSPICIOUS SADASIVA said :—O goddess, O thou ever doing good unto the worlds, thou hast put a very good question. Thou art Durga,‡ the mother of the universe. Thou dost release one from birth and repeated returns to this world (5). Thou art the Prime born, the upholder, the protector and the greatest of the great. The entire universe mobile and immobile is upheld by thee, O goddess (6). Thou art earth, thou art water, thou art air and fire. Thou art egoism and the principle of greatness (7). Thou art Jiva (soul) of this universe ; thou art the great] goddess of learning. Thou art the abode and stay of the senses, mind and intellect§ (8). Thou art the Vedas, the *Om*, the Srmitis,

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* A name of the goddess.

† The word literally means "one endued with lordly powers." It is an epithet of god Siva.

‡ One who can be comprehended with great difficulty.

§ The word in the text is *Buddhi* which literally means *intellect* ; some commentators however interpret it as the acumen of understanding aright sacred Scriptures.

the Sanhitas, the Nigamas, Agamas and Tantras. Siva is identical with all Sastras (9). Thou art Mahākāli, Mahālakshmi, Mahanila Saraswati, Mahodari, Mahamāyā, Mahāroudri and Maheshwari* (10). Thou art omniscient and endued with the knowledge of emancipation.† There is nothing unknowable unto thee. Still, O wise lady, thou hast put to me this question and I will answer it with great pleasure (11).

Truly thou hast described, O goddess, the wicked deeds of mankind. Although apprised of the well-being of their own soul they readily engage in sinful deeds yeilding immediate happiness (12). Deprived of the sense of right and wrong they do not wend good ways. I will now relate what is good for their well-being (13). The performance of forbidden works and the neglect of proper duties beget sin which is productive of pain and sorrow (14). O governess of Kula worshippers, sin is two-fold as doing mischief unto one's own self and that unto others (15). By the punishment administered by the king one is released of the sin begotten by doing mischief unto others. By penances and by controlling one's own senses a mortal is freed from the sin committed by doing harm to his own self (16). The sinful persons, who are not purified by the penance or punishment, wretched both in this world and in the next as they are, live eternally in the hell (17).

Therefore, O Prime born, I shall first describe the punishments which should be meted out by a king, and neglecting which, O Ishāni, he goes to a degraded state (18). While administering punishment a king should look with impartial

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* These are the various epithets of Durga which have been explained in the preceding pages.

† The word in the text is *Prayna* which literally means knowledge. Here is a peculiar significance *i.e.* the knowledge of the highest theme namely the salvation of mankind.

eye upon his servants, sons, ascetics, those who are dear to him and those whom he does not like (19). If [the king] himself commits a sin or punishes an innocent man, he is freed from it by fasting and pleasing him with gifts (20). If a king commits a sin and considers himself as worthy of being killed for the same, he should, relinquishing his wealth and kingdom, retire into woods and release himself from it (21). A king should not inflict a heavy punishment on him who has committed a light offence. And without any very strong reason he should not administer light punishment for a grave offence (22). He should mete out heavy punishment for light offence unto those, who, in the absence of a strong chastisement, will wend evil ways and who, in fear of a heavy punishment, will abstain from committing sins (23). Light punishment should be administered unto a respectable person, even if he commits a grave offence, who feels himself ashamed after having committed a crime for the first time and who always fears a sinful deed (24). If a highly respectable Tantrik worshipper or a Brahmana commits a crime deserving light punishment the king should punish him with words only (25). The king, who after consulting with his ministers, does not inflict just punishment and distribute proper mead, commits a great iniquity (26). A son should not forsake his father and grand-father, the subjects should not forsake their king and the wife should not forsake her husband unless they commit a grave crime (27). The subjects are bound to protect the kingdom, riches and the life of a pious king, otherwise they are doomed to hell (28). O Sivā, those who willingly know their mothers, sisters and daughters, those who knowingly kill their respected elders, those who accepting Kula rites neglect them, those who are treacherous, are regarded as great sinners (29—30). Those, who, O Sivā, out of lust know their mothers, sisters and daughters, should be slain by all means. Such is the sacred prescription (31). One who knows his

step-mother, father's sister, daughter-in-law, mother-in-law, the preceptor's wife, paternal grand-mother, maternal grand-mother, uncle's daughters, maternal uncle's wife, brother's wife, brother's daughter, sister's daughter, master's daughter and a maiden, should have his male organ cut off. If those women engage in this sinful action they should be driven out of the house as their penance 32—34). [The king] should confiscate all the properties of the person who knows the wife or the daughter of his *Sapinda** relations, have his head shaven and send him away (35). If one unknowingly marries any one of these women either according to Brāhma, Saiva or any other mode of marriage he must renounce his wife as soon as he comes to learn of it (36). If a man co-habits with another's wife belonging to his own caste or knows one inferior to him in position he should be punished by the king with a fine or be made to subsist on grain only for one full month (37). O thou of a fair countenance, if a Kshatrya, Vaishya or a Sudra knowingly knows a Brahmana woman his male organ should be cut off (38). The woman too should be disfigured either with cutting off one of her limbs or shaving her head and be driven out of the kingdom. Such punishment should also be meted out unto those who know heroic women (39). The wicked minded man, who knows *Pratíloma*† women; should be punished with the confiscation of his property and be made to subsist on grain for three months (40). If those women are themselves lustful they should be punished in the same way. If a man ravishes one's wife by force he should forsake her and make arrangement for her maintenance, O Sivā (41). May the wife be married according to Shaiva or Brahma form of marriage she should be renounced even for once she knows another man (42). O goddess, if a man

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* Of the same blood.

† Women of the opposite order.

knows a prostitute or commits unnatural offence with a she-goat or a cow he should be released off his sin by subsisting for three nights on grain (43). If any lustful person commits unnatural offence with a woman he should be punished by the king, at Shiva's command, with his life (44). If a man ravishes by force a *chandàla* maiden he should be killed. He should not be forgiven for this offence considering her a *chandala* (45). Those women are wives who are married according to Brahma or Saiva forms. Besides them any other woman is to be regarded as another's wife (46). He who lustfully looks upon another's wife is purified with fasting for a day only. He who lustfully converses with another's wife in a solitary place is purified with fasting for two days, he who touches her is with fasting for four days and he who embraces her is with abstaining from food for eight days (47). The Kula woman, who lustfully sees another man, converses with him, touches him or embraces him, is cleansed off her sins severally by fasting for one, two, four and eight days (48). He who seeing a woman, uses obscene words, laughs at her, or cuts jokes with her, or sees her secret parts, is purged off his sins by fasting for two days. He who makes himself naked before a woman or makes her naked is cleansed off his sin by fasting for three days (49—50). If it is proved that a man's wife has co-habited with another person the king should, according to scriptures, punish her and her paramour (51). If a wife commits adultery the husband should renounce her; but if however she follows his command he should make arrangements for her maintenance (52). If a husband sees his wife commit adultery with her paramour and if he then kills her and her parmour the king should not inflict capital or any other punishment on him (53). If a wife, against the will of her husband, goes elsewhere or converses with another the husband can renounce her (54). If after the death of her husband a widowed wife leads a chaste life under the

control of her husband's people or lives so in her father's house in their absence she is entitled to inherit her husband's property (55). A widow should avoid taking food twice, rich dishes, meat, co-habitation, lying down on a bed-stead and wearing a crimson-coloured raiment (56). A widow should not besmear her person with sweet scented articles and indulge in indecent conversation. Observing religious vows and worshipping the deities she should spend her time (57). The child, who has no parents or a paternal grand-father, should be brought up in its mother's family (58). Maternal grand-mother, maternal grand-father, maternal uncle, his sons, and maternal grand-father's brothers are known as the relations of the mother (59). Father, mother, father's brother, his sons, and paternal uncle's brothers are known as the relations of the father (60). Husband's mother, father-in-law, husband's younger brother, his father-in-law, his son, husband's sister's sons and the brothers of the father-in-law are known also as the relations of the father (61). If the father, mother, grand-father, wife, unworthy son, maternal grand-father without any issue and maternal grand-mother without any issue be poor, then, O Amvikā, the king, considering his property, should make arrangements for his maintenance (62—63). If a husband uses harsh words towards his wife he should fast for a day, if he beats her he should fast for three days, if he sheds her blood he should fast for seven days (64). If out of anger or stupefaction a person addresses his wife as mother or sister, he should by Siva's mandate fast for seven days for cleansing himself off the sin (65).

It is laid down in the ordinances of Siva that if a maiden is married with a eunuch and if this fact sees light after a long time the king can marry her again (66). If a married girl becomes widow before she knows her husband she can be given away in marriage again (67). If a wife gives birth to a son within six months after marriage, or at the end of a year after the demise of her husband she is not to be

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recognised as a wiie and that son too is not to be regarded as such (68). The king should administer harsh punishment unto the woman who knowingly brings about abortion within five months from the date of conception as well as the person who points out to her the expedient (69). If a woman destroys her embryo after five months she and the person who helps her in the matter are to be charged with the crime of infanticide (70). If any vicious-souled man of wicked deeds kills a man knowingly he should be punished with life by the king (71). If foolishly, unknowingly or my mistake a man commits a murder the king should inflict the punishment of a heavy fine on him (73). If a man himself or through an agent tries to kill himself or another, the king should mete out the punishment of murder committed unknowingly unto him (73). O great goddess, there is no sin in killing him who comes to fight or attack another (74). If any sinful man cuts off another's limb the king should cut off his own in return. If any sinful person strikes another the king should strike him as well (75). Confiscating all his properties the king should burn the hands of the wicked wight who raises a rod for striking a Brahmana or his spiritual guide (76). If wounded with a weapon a man dies within six months the man who has wounded him must be punished but not with the capital punishment (77). A king does not commit any sin by killing them who stand against him, who wish to invade the kingdom, who secretly help the hostile kings and assail the way-farers with weapons (78—79). If a man, by the implicit order of his master, kills another he is not visited by the sin of man-slaughter. Rather the person, by whose order the murder is committed, is guilty of the sin. Such is the commandment of Siva (80). If by neglignce a man kills another with a weapon or through a beast his sin is washed off by a fine or a physical chastisement (81) The king should punish those cursed men who do not follow his mandate, display impertinence in his presence and act

against Tantrik laws (82). Those who embezzle trust money, who are mischevious, deceiptful and create dissensions and bad feelings among men, should be punished by the king with banishment (83). The king should exile that sinful wretch who sells sons and daughters or who gives his daughter to a ruffian (84). A pious king, considering the weight of his offence, should punish that man who injures another by spreading false rumours against him (85). Punishing those persons with fines proportionate to their offences—these should be given as compensation to the aggrieved party (86). Those, who by force steal away buffaloes, horses, cows and other beasts, gold and other metals and children, must be punished like thieves (87). Ascertaining the proper value the king should chop off the hands or arms of those persons who pilfer gems, pearls, gold or other metals (87). The king should wash off the sins of those persons who steal rice or other paltry articles by making them subsist on grain either for a fortnight or a week (89).

O thou worshipped of the celestials, there is no redemption for an ungrateful man, whatever rite he may practise, sacrifice, vow, ascetism, charity, or penance (90). The king should punish them heavily and banish them from the kingdom, who give false evidence or show partiality after being appointed as arbitrators (91). O Sivā, the evidence of six, four, or three witnesses establishes a charge. When even three witnesses are not forth coming the evidence of two well-known religious men may serve the purpose (92). If when questioned the witnesses speak against the country, time and subject their evidence is to be rejected (93). What the blind and deaf say is to be accepted as evidence. What the dumb and deaf express by gestures may also be recorded as evidence (94). Recorded evidence is always the best, especially it is accepted on all hands in a Law Court; and it is not destroyed for a long time (95). He, who makes a false

document either for himself or for any one, must meet with punishment twice as much as is meted out to a false witness (96). If a person, who never commits a mistake, admits something about himself his words must carry greater weight than the evidence of many persons (97). As virtue depends on truth so falsehood is the support of the entire host of sins (98). He who is divorced from truth is the resort of all sorts of sin. By chastising and punishing such a wicked soul a king commits no sin. Such is the mandate of Siva (99). Determining "I shall speak the truth whatever a person says touching the spiritual guide of his family, a Brahmana, the water of the Ganges, the image of a deity, the sacred scripture of Tantra, the wine of the Tantriks, and offerings of the gods it is regarded as a vow. He who utters falsehood after taking a vow lives in hell for one Kalpa (100—101). Even if a deed, which one promises to do, be sinful he should accomplish it according to his promise (102). If a person, after making a promise, does not observe it he should abstain from food for one fortnight. He, who breaks his promise by mistake, is purified by living on grain for twelve days (103). He, who renouncing truth, follows Tantrik religion, does not acquire emancipation out of it; on the other hand he is contaminated by sin (104). Wine is the liquid personation of the goddess Tārā, who saves the creatures. It is the mother of enjoyment and emancipation and destroys diseases and dangers (105). O dear, it scorches the mass of sins and by its virtue, knowledge, understanding and learning of men is increased (106). What more, O prime goddess, a liberated man, one desirous of attaining emancipation, a Siddha, a Sādhaka, a king and even the gods serve it for accomplishing their own objects (107). Forsooth they are celestials living on earth, although they are men who with a controlled mind, duly drink this wine (108). He who, duly partakes of one of the five essential Tantrik ingredients is Siva himself. There is no doubt about it. I cannot

sufficiently describe the fruits of partaking of the five ingredients (109). If one does not duly serve the goddess Varuni (wine) his understanding, longivity, death, fame and every other thing suffer deterioration (110). Those who drink hard become inebriate and their senses are bewildered. They spoil their understanding, the means of getting the four-told objects of life (111). The persons, whose understanding is deranged, cannot discover what should be done and what should not be done consequently they injure themselves and others at every step (112). Therefore the president of Chakra (Tantrik circle) should inflict corporeal punishment or fine for their correction on those who are excessively addicted to wine or other intoxicants (113). Wine, whether drunk in great or small quantities, destroys man's understanding according to the distinction of person, country and time (114). When a man utters faltering words, when he reels, his hands shake and eyes roll know him to be excessively drunk. If there is a limit to the dose one does not drink in excess (115). The drunkard, whose senses are not under his control, whese mind is deranged with drinking, who insults out of drunkenness the celestials and his elders, creates terror into the hearts of all. He is the root of every sort of mischief, is highly wicked and the destroyer of Siva (well-being). The king should confiscate his property and burn his tongue (116—117). The king should confiscate the property of and punish that dreadful wight, whose words falter and hands and feet shake, who makes mistakes, is of a deranged mind, and fretful (118). The king, who wishes to please his subjects, should punish, by confiscating his riches, the person who, under the influence of drink, uses obscene words and does not fear the monarch (119). O lady of the Kulas, even if a Tantrik, whose head has been sprinkled a hundred times, is guilty of excessive drink, he should be turned out of the cult and be regarded as a beast (120). He, who drinks wine

which has been purified or not, should be shunned by the Kula worshippers and punished by the king (121). If a Brahmana, Kshatriya or a Vaishya induces his Brāhma wife to drink wine both he and his wife are to secure redemption by living upon grain (122). If a man drinks wine which has not been duly purified he is to secure redemption by fasting for three days. But if he takes impure meat he is to fast for two days* (123). If a man partakes of fish or mudrā not duly purified he is to fast for a day. If disregarding this prescription one indulges in the use of the five Tantrik Tattwas or ingredients, he should be, for the expatiation of his sins, punished by the king† (124). O Sivā, if a man knowingly eats human flesh or beef he is to purify himself by fasting for a fortnight. This is his penance‡ (125). O dear, he, who eats the meat of a beast of the shape of a human being or that of animals who live on flesh, can secure redemption by fasting for three days (126). If a man takes

* The words in the text are *Shodhita* and *Ashedhita i.e., purified* or not *purified*. We have already explained, in the introduction and in some foot notes, the Tantrik process of purifying wine and meat by reciting some mystic words. This process of purification is an important rite with Tantrik worshippers and bears a great spiritual significance. In those passages it is clearly set forth that the Tantrik worshippers did not use to drink for the gratification of senses but for helping them to carry on their devotional exercises. Is is again shown that no one should induce his wife to drink wine, even when it is purified according to the Tantrik rituals. Excessive drinking was stricktly forbidden.

† This passage clearly sets forth that the king was not only the administrator of law but was also the defender of religious orders and rites. Observance of religious prescription was enforced at that time by the positive laws of the land.

‡ It is clearly seen in this passage that beef-eating was strictly forbidden during the Tantrik period. This is one of the evidences which prove the modernness of the Tantrik age for in the Vedic period the Hindus used to take beef. Dr. Rajendra Lala Mitra has proved this statement in his splendid volume *Indo-Aryans*.

food touched by a Mlechha, Yavana, Chandāla, or by one who is against Kula religion or by a beast, he is freed from his sin by fasting for a fortnight (127). O Kuleswari, if a man, unknowingly takes the remnant of the food taken by them he should, for the expatiation of that sin, fast for a fortninght. If he does it knowingly he is to be purified by fasting for a month (128). O dear, if once only a man takes the food touched by a low caste, he is purified by fasting for three days. This is my command (129). If the food of a Mlechha, beast, or of a Chandāla be placed in the Chakra and if a Tantrik worshipper* distributes it no body will commit sin by partaking of it† (130). When there is dearth of food, when there is famine or at a time when life is at stake if a man partakes of a forbidden food he commits no sin thereby (131). If a man takes his food on a huge piece of wood or stone which can be carried by many only, or on the back of an elephant, where polluted sights‡ are not to be seen, he is not affected by any sin (132). O dear, the beasts, meat of which is forbidden, and deseased animals should not be sacrified before a deity. If a man kills such an animal for such a purpose he is visited by sin (133). If a person knowingly kills a cow he must perform a hard penance. If he does it unknowingly he must perform one half as difficult. Such is the mandate of Siva (134). So long as

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* The word in the text is *Veera* which when literally rendered means a hero. Here it is used technically. In Tantrik phraseology the word is a synonym for a worshipper.

† This passage clearly proves the catholicity of the Tantrik religion. There is no impurity attached to the food which is dedicated to the divinity. No distinction of caste is observed here. The practice is still to be seen in Temple of Jugganth at Poori where the pilgrims take their food indiscriminately There is no sin in taking the food cooked even by a Chandala.

‡ The word in the text is *dushyanas* which may mean either Chandalas or other low castes to see whom is pollution or urine excreta and which produce contamination.

that vow is not undertaken he should not dress his hairs, cut his nails and wash his clothes (135). O Sivā, *Krichhavrata* (or vow difficult to be practised) consists in living on grains for a month, fasting for a month, and spending a month by feeding on rice procured by begging (136). After the termination of the Vrata he should shave his head and feed his Koula kinsmen and friends. In this way he would be freed from the sin caused by killing a cow knowingly (137). O Sivā, the sin caused by the death of a cow through neglect is removed by fasting for eight days. A Kṣhatrya is purified by fasting for six days, a Vaishya for four days, and a Sudra for two days (138). O Kulanāyikā, if a man commits sin by destroying willingly an elephant, a camel, a buffaloe or a horse he is freed from it by fasting for three days (139). If a man kills deer, a lamb, a goat, a cat, a peacock, a Suka (bird) or a goose he should fast from sunrise to sunset (140). If a man kills animals having bones he is purified by living on vegetable dishes for one night only; if he kills them that have no bones he makes penance for his sin by mere repentance only (141). O goddess, if, while a-hunting a king kills a beast, a fish or any animal born from an egg he will not be visited by any sin; for such is the eternal duty of the kings (142). O good lady, one should not kill any animal except for divine purposes: if a man kills an animal for divine or hunting purposes or in a battle, he will not be visited by any sin (143). If a man cannot finish a *Vrata* which he has undertaken, if a man disregards the injunctions of a deity, if a man touches an idol in a state of impurity he should recite Gāyatri (144). Father, mother, and the Guru who confers the knowledge of Brahma, are revered preceptors. If any body vilifies them or uses harsh towards them he is purified by fasting for five days (142). O dear, in this way if a man vilifies any other preceptor, a Koula or a Brahmana he is freed from his sin by fasting for two days. (146). A man can go any where he likes for acquiring riches. He is only

to avoid a country or scripture forbidden according to Tantrik rituals (147). If a man willingly follows a path forbidden by Kula rites he will be discarded by his cult. He will not be purified by going again through *Purnabhiseka** (48). If a man is to fast for a *Pràyaschitta* ceremony he should do so for eight *Praharas*† begining with sun-rise (149). If for keeping up his life he drinks a handful of water or feeds on air his fasting will not be destroyed (150). If a man, on account of old age or any illness, is unable to fast, he should feed twelve Brahmanas in its stead (151). If a man vilifies others, speaks highly of himself, engages in forbidden and irreligious acts he is purified by mere repentance (153). Besides these all other sins committed knowingly or unknowingly are dissipated by the recitation of Gayatri and the feeding of the Koulas (153). The ordinary regulations for men are applicable to women and eunuchs. Especially for women, husband is their most revered preceptor (154). Those who suffer from leprosy or are valetudinarians are entitled to perform rites for their departed manes as well as for celestials by making gifts of gold (155). If a house is polluted by snake-biting, hanging or the fall of a thunderbolt it is purified by the performance of a hundred Vyarhriti homas (156). If a human body with bones be found in a tank, well or a pool then it should be taken up and the water reservoir should be purified (157). Twenty one jars full of sacred water should be consecrated with *mantras* and thrown into the pond. Such is the prescription of the purification of water (138). If that tank is full of water, of the depth of an elephant then one hundred jars filled with water should be consecrated with mantras (158). (If that

* Tantrik ceremony performed by sprinkling sacred water on the head of the votary.

† The eigth part of a whole day, a watch (a period roughly reckoned at 3 hours.).

tank) be of scanty water and contaminated with the foul smell of a dead body, then the entire quantity of water with mud should be thrown away and the water of the twenty one consecrated jars should be poured there (159). If in this way, a tank containing a dead body is not purified, no one should drink its water and the ceremony of *Pratisthā** should not be performed (161). If any man bathes in this tank or uses its water for any purpose all his religious rites become useless. If a man bathes in this tank or uses its water for any religions rite he should for purification fast for a day and then partake of Panchāmrita (162). If a person sees a man, who being rich himself begs, him who shows his back in a battle-field, him who speaks against Tantrik religion, a woman of pedigree who drinks wine and a learned man who commits iniquity he is freed from his sin by meditating on Vishnu, and bathing after seeing the sun (163—164). The twice-born, who sell asses, fowls or hogs or engage in other degraded occupations, are purified by observing the vow for three days (165). O Amvikā, the *Vrata* or vow of three days is thus observed. On the first day he should fast, on the second he should live on grains and on the last he should live on water only (166). If a man, without being called, enters into a room, the doors of which are not kept open, if a man discloses a secret forbidden to do so, he should expatiate his sins by fasting for five days (167). The person, who blinded with pride, does not rise up on seeing an elder approach, or does not respect a Tantrik Scripture when it is brought before him, should fast for a day for cleansing himself off the sin (168). All this has been expressed in the scriptural works dictated by

* The custom amongst the Hindus is that whenever they dig a new tank they perform a religious rite before they drink its water. This rite is a necessary one, otherwise the water is not regarded as pure. This ceremony passes under the name of *Pratistha*.

Siva. The learned, who will put ingenous interpretations on them, will come by a degraded state (169). O goddess, what I have communicated unto thee is the highest and truest of religions. It is holy, conduces to well-being and confers happiness both in this world and in the next (170).

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CHAPTER XII.

SADASIVA said :—O Prime Goddess, I will again describe unto thee the eternal laws.* If a king with descretion follows them he can govern his subjects easily (1). If the king does not administer laws properly men, avaricious of wealth, quarrel with their preceptors, kinsmen, friends and relatives (2). O goddess, in the absence of laws laid down by the king, men, seeking wealth, strike and destroy one another. Striken with envy and engaged in pilfering other's riches they commit diverse iniquities (3). For this, for the behoof of mankind, I am promulgating positive laws sanctioned by moral laws. By following them people will not be visited by any calamity (4). As the king should administer punishment for the suppression of crimes so he should make division of the properties (of his subjects) according to their relations (5). Relation is established by by two-fold means, namely marriage and birth. But the relation of birth is more powerful than what is established by marriage (6). O Sivā, while inheriting any property, a man, younger in age, has a preferential claim over one older in age. And a man is superior to a woman (7). A nearer relation always inherits a property. By this rule the learned divide properties (8). If the son, grand-son, daughter, father and wife survive a deceased person the son inherits his property. No one else is entitled to do so (9). If a man

* The word in the text is *Vyavaharan* which means laws. They are eternal—because they exist from time immemorial. The Hindus believe in the divine rights of the king and they regard laws as established by the Providence for regulating the relation between the king and his subjects. *Vyavahara* does not mean the positive law only but also the social and moral laws, for they are all mixed up in a Hindu Law-book.

has a number of sons all of them inherit an estate in equal proportions (10). Ancestral debts are to be liquidated by ancestral properties. Such a debt existing such a property should not be divided (11). If a property is to be divided in the face of an ancestral debt existing the king should first liquidate the date from the estate and then hand over the remainder to the sons (12). As under the influence of sins committed by themselves people go to hell so every one is responsible for is own debts and no one else (13). The share-holders should appropriate their respective shares from a common property moveable and immoveable (14). When equal and unequal shares are to be allotted with the consent of the parties they are to be accepted as such. If the share-holders do not agree the king should make an equal distribution (15). If a moveable or immoveable property is not divisible the king should divide either its value or its income (16). If after the division of a property, it is proved that there is some one else who has a right to it the king should distribute it between him and the previous share-holders, (17). O Sivā, if an estate is divided with the consent of all the parties and if any one raises an objection and quarrels afterwards the king should punish him (18). If the grand-son, father and wife of the deceased person survive him, the caims of the grandson are regarded superior on account of the proximity of birth. If a person dies without any son and if his father, brother, and grand-father survive him, then according to the proximity of a relation consequent upon birth his father succeeds to his estate (19—20). O dear, even in the case of a daughter bearing the proximity of relation, a grandson inherits the property of a person for the claims of a male are superior to those of a female (21). If the son dies before his father the grand-son inherits the poperty of his grand-father; and therefore it is said by people that a father is like unto his son (22). In wedding relations a wife, married according to Brāhma

form of marriage, is the best. If a richman dies without any son the Brāhma wife, who is like his half body, inherits his riches (23). If a wife, in the absence of her husband and son, is not deprived of her husband's property, she is not be able to sell or give away that property except her *Stridhan** (24). Any property given to a woman by her father or father-in-law or acquired by her own earnings is called Stridhan (25). The property, which a woman inherits from her husband after his death, passes to the nearest relation of her husband, either elder or younger in age, after her demise (26). After the death of her husband, a wife, observing all her duties, should live under the shelter of her husband's people. Or else she will not be entitled to her husband's property (27). A wife, suspected of unchastity, will not inherit her husband's estate. She will simply be granted a maintenance according to the value of her husband's property (28). O fair one, if a deceased person leaves a number of wives who are all chaste and faithful the property will be divided amongst them in equal shares (29). If all these wives, after inheriting their husbands estate, die leaving daughters the entire property of a person passes into the hands of the latter (30). If while the daughter lives his daughter-in-law inherits the property it will, after her death, will pass as her deceased husband's property, to her sister (31). If when the grand-father survives a property goes to one's own mother, it will, after her death, pass into the hands of the grand-father (32). As the father has a claim to the property of a deceased son so the widowed mother has (33). A mother living, a step-mother has no claim. But in the absence of his mother a step-mother

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* *Stridhan* is a property belonging to a woman either given by her father or husband at the time of her marriage or any other property that she purchases out of any monthly stipend or allowance given by her husband or any other relation.

has a claim over his paternal property (34). In the absence of inheritors of a lower grade the property does not go downwards. It passes upwards in the same way as it goes downwards (35). If while a paternal uncle living a daughter inherits her father's property and dies, after giving birth to a son and leaving her husband, the uncle succeeds to the estate (36). While after going upwards the succession passes downwards the property devolves upon the first person; for this reason even while a sister lives the property passes to her step-brother (37). Even in the case of a sister and step brother living the descendants of the step-brother inherit his property (38). O Sivā, after the demise of a person the deceased's own brother and step-brother should divide the paternal property in equal shares (39). A daughter living his son must not succeed to the estate—for she is the impediment here. But on her death her son may inherit the property (40). In the absence of a son the daughters may divide the paternal estate amongst themselves. But they must, before that, defray all the expenses of the marriage of their unmarried sister, if any, from that (41). If a woman dies without any son her husband will inherit her *Stridhan*. He will also inherit all her other properties (42). With the income of the property, which a woman inherits she may maintain herself and perform religious rites. But she has no right to sell and make a gift of that property (43). When there survive an uncle's wife and father's step-mother, if the estate passes to the grand-father and then comes to the uncle the uncle's wife enjoys such an inheritance (44). If a grand-father, an uncle and a brother survive a deceased person, then according to the law of downward inheritance the bother inherits the property (45). On account of the proximity of the relation with the uncle both brother and grand-father stand in the same position. In this case therefore the property passes into the hands of the uncle and then into those of the mother (46). If the father and

daughter's son survive a deceased person the latter inherits the property for succession always proceeds downwards (47). O Kālikā, if both father and mother survive a person, the former, on account of the superiority of relation, inherits the property of the deceased person (48). If any blood relation (Sapinda) of the father and a maternal uncle survive a deceased person then the former, on account of the superiority of the father's connection, inherits the property (49). O Sivā, where the succession does not go downwards it goes upwards. Amongst them, for the superiority of male connections it goes first to the family of the father. The maternal uncle, even for the proximity of his claim, does not inherit the property (50). If the uncle and grand-son survive a person, O Pārvati, the latter, on account of his closer affinity with his grand-father, inherits the property (51). If a grand-daughter, having no brother, father, and mother, follows her own religion she will then along with her uncle inherit in equal shares her father's estate (52). O goddess, if the grand-mother, and father's sister are alive the grand-daughter only inherits paternal property (53). If the succession goes downwards the claims of a male member in that line are considered superior; if it goes upwards those of a male member in that direction are recognised (54). Therefore, O dear, when a daughter-in-law, grand-daughter and daughter of a deceased person survive his father has no claims over his property (55). If there is no one in his father's family to inherit the property of a deceased person it will then pass into his maternal grand-father's family (56). When any property passes into the family of the maternal grand-father, the maternal uncle and his sons inherit it. Here with reference to the superiority and inferiority of age the claims of female members will be considered (57). When any issue of a Brahma marriage or any *sapinda* (blood) relation of his father and mother survive a deceased person the son, begotten by him on a wife married according to

Shaiva form, will not be entitled to inherit his property (58). O gentle lady, the wife, married according to Shaiva form and sons begotten on her, though they are not entitled to inherit the property, have a right to maintenance proportionate to the income of the estate (59). O dear, the maintenance of a Shaiva wife depends upon her husband. If she proves unfaithful the husband is not bound to maintain her. She has no right over the ancestral property (60). Shiva's mandate is that, if a Shaiva wife and her sons even do not survive a deceased person, then *Samánodaka** (eight to tenth generation) kinsmen, the spiritual guide who confers the knowledge of Brahma and the king gradually inherit the property (62). O dear, from the person who offers *pinda*† seven generations are regarded as *Sapinda*;‡ generations from eighth to tenth are named *Samánodaka*. And those beyond the tenth generation are known as *Sagotra*§ (63). If a property after being once divided, is again made joint with the consent (of the share-holders), it will then remain as an undivided joint property. According to the Law of Partition, it may again be divided (64). According to the share of the person deceased in a divided or undivided property his descendants will inherit it (65). He, who will inherit the

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* These are blood relations in the father's family, eighth to tenth generation, as explained in the next sloka. It means a relative connected by the libations of water to the manes of common ancestors; this relationship extends from the seventh (or eleventh) to the thirteenth or fourteenth (according to some) degree. This varies according to the various Law Schools.

† A ball or lump of rice offered to the manes at obsequal ceremonies. The first direct descendant, as the son, grand-son is entitled to offer the *pinda*. In their absence others are entitled to do so.

‡ Having the same *pinda* or the funeral rice-ball offering a kinsman connected by the offering of the funeral rice-ball to the manes of certain relations.

§ Being of the same family or kin related. A kinsman of the same family, one connected by funeral oblations of food and water.

property of a deceased person, must offer *pinda* to him as long as he lives. But a son, begotten on a Shaiva wife, is not entitled to offer any *pínda* (66). As there is regulation of *Ashoucha** consequent upon birth so according to inheritance the successor is to observe it for three nights (67). In case where the full period of *Ashoucha* (impurity) or a part of it is to be observed, if a person hears of an incident (after a few days) he is to observe it for the remaining days for his purification. This is for the twice-born (68). If after the completion of the period of *Ashoucha* a person within a year hears of a partial *Ashoucha* he will not be affected by it. If he hears of a case during that time for which the full term is to be observed, he should observe it for three days (69). If after the expiration of a year a son hears of the demise of his father or mother or a chaste wife hears of the death of her husband they should observe *Ashoucha* for three nights (70). If during the period of one *Ashoucha* another comes off the state of impurity is over with the termination of the more important one (71). The *Guru* (important) *Ashoucha* is one which extends over a longer period. And the one that lasts for a short time is called *Laghu*. Of *Vyápi*† and *Vyapaka*‡ *Ashouchas* the latter is called Guru (72). If on the day when one *Ashoucha* is about to terminate another takes place the latter ends with the former. But if it is a case demanding the full term of observance a person should observe it for another additional day (73). So long a girl is not married she is to observe the *Ashoucha* of her father's family. After her marriage she is to observe *Ashoucha* for three nights

* The Hindus consider themselves impure on the occasion of a birth or death in a family for a certain of number days. This state is called by them *Ashoucha*.

† Concomittant—*i.e.* That which takes place during the interval of another.

‡ An *Ashoucha* that extends over the longest per iod.

only on the death of her father and mother (74). After her marriage a woman is transferred to the *gotra* (family) of her husband. Likewise an adopted son is to observe the *Ashoucha* of the person who takes him in adoption (75). If with the consent of his father and mother a person takes an adopted son, he should, mentioning his own name and family, perfom his *Sanskara*, along with his own kinsmen (76). As an own begotten son is entitled to inherit the property of his parents and offer them *pinda*, so an adopted son inherits the property of the person who takes him in adoption and offers him *pinda*, for they are his parents (77). A person should adopt a boy of five years of age or less from his own caste and bring him up. A boy more than five years old should not be preferred in adoption (78). O Kālikā, if a person adopts his brother's son then he is to be regarded as his father; and the own father of the boy will in all matters act as his uncle (79). He, who inherits the property of a person, should observe the religion and regulations of the original proprietor and please his relations (80). The son of an unmarried woman, the bastard son of a widow and a sinful son create no impurity by their death and do not inherit their ancestral property (81). The death of a person who has been punished with the cutting off of the male organ, that of one whose nose has been cut off by the king as a punishment and that of one who has been contaminated by the dire iniquity of Brahmanicide occasion no impurity (82). The king should protect the family and properties of the person for twelve years whose whereabouts are not to be traced (83). After the completion of the twelfth year the Kuça grass-made body of the person should be burnt and his son, after observing *Ashoucha* for three nights, should perform his obsequial ceremonies (84). If the king does not duly divide the property of the person whose whereabouts are not known, amongst his sons he is visited by sin (85). The king should protect him who

has none to look after him, him who is poor and him who is in difficulty for a king is the lord of his subjects (86). O Kālikā, if the person, who had disappeared, turns up after the division of his property, he will regain his wife, children and estate. There is to be no violation in this (87). According to the desire of the inheritors a man can give away his ancestral immoveable property unto his own kinsmen or others. Without their consent he has no right to give away the property (88). A man can, however, give away of his own accord his self-acquired property and the immoveable estate of his ancestors (89). Even in the lifetime of his son, wife, daughter, her son, father, mother, brother, and sister, a person can give away his self-acquired and ancestral moveable properties (90—91). If in this way a man makes a gift of such a property or dedicates it to divine purposes his sons and grand-sons cannot make it otherwise (92). The donor has the right of looking after a property dedicated to religious purposes; but he cannot take it back for the religious institution is its owner (93). O Amvikā, a man of his own accord, either himself or through his constituted attorney, cannot devote a property or its income to religious purposes (94). If out of affection a rich man gives half of his self-acquired property to one of his inheritors others cannot raise any objection (95). If any rich man gives half of his self-acquired property to any one the inheritors have no right to object to it (96). If with the help of the ancestral property one brother acquires other properties all the brothers have equal shares to them. But no one else, save the person who acquires them, is entitled to enjoy its income (97). If a brother recovers a lost ancestral property he is entitled to two-thirds and the other brother to one-third (98). Piety, wealth and learning do not stay upon a body-less being. While this body is acquired from father what else is not from him? (99). Whatever, food or wealth a man acquires, is all owing to the father. Where

is room therefore for self-acqnired property? (100). O great goddess, whatever a man acquires by his own labour is his self-acquired property. No one else has a claim over it (101). He who, O goddess, strikes even with his fingers, his father, mother, preceptor, grand-father, and grand-mother, is not entitled to inherit (his ancestral) property* (102). If out of avarice a man kills another whose property he is to inherit by right of succession he does not do so; the other inheritors come by that estate (103). O Amvikā, those who are eunuchs and cripples cannot inherit any property. They are entitled to maintenance, however, for life (104). If on the high way or at any other place a man finds any wealth, the king, after judging the matter keenly, should return it to the original owner† (105). If a person comes by any wealth or creatures that have no masters and though he is the owner thereof the king is entitled to take a tenth part of it (106). If any relation, by birth, or marriage who lives near, wishes to buy any moveable propery the owner cannot sell it to others‡ (107). Amongst the purchasers, *Sapinda*, *Samánodaka*, *Sagotra* people and next to them those of the same caste have in order preferential claims. When they are unable the friends have the right of purchasing it. The seller can sell it to

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* This passage clearly shows that a man must be an obedient and dutiful son if he wishes to inherit his ancestral property. Reverence to parents and elders was, in ancient India, a condition of succession.

† This passage proves that a man has no right over a property which is not his own wherever he may find it. If a man finds any property in the way or elsewhere he should make it over to the king or proper authorities appointed by him for the purpose. Passages like this attest to the keen sense of justice and right and wrong which the ancient Hindus possessed.

‡ Evidently the object of the law is to keep an immoveable property intact in a family. The members of the family have decidedly better claims over a property than outsiders when the owner wishes to sell it for in that case the property will be in the family and its prestige will not suffer.

any of his friends he likes (108). When a valuation is set upon an immoveable property, if any nearest relation offers it, he is entitled to get it (109). If he is unable to pay for it and gives his consent accordingly the owner can sell it to others (110). O goddess, if against the knowledge of a neighbouring relation any one purchases that immoveable property then the former, as soon as he comes to learn of the transaction, can buy it by paying its proper value (111). If after purchasing a property against the knowledge of a neighbouring relation, any one builds a house there or lays out a garden, or breaks it—the former will get it even if the latter offers to pay for it (112). Even without the permission of the king a man can cultivate a barren land which yields no revenue, which is covered with forest and inaccessible (113). Though it is very difficult to cultivate such a piece of land still the king is entitled to enjoy one-tenth of the produce thereof (114). No one should dig a tank, water-reservoir or well or plant trees at a place which is dangerous to others. It is not proper to build a house even there (115). Every one has a right to drink the water of a river or of a tank and well which are dedicated to religious purposes. Every one living on the bank thereof can use that water (116). Neighbouring people should not drink the water of a tank for which people may suffer from scarcity of water (117). If any moveable or immoveable property is not divided no one without the consent of all the share-holders can sell or mortgage it. Sale or mortage of a property is not considered valid, the title of which is not good and the area of which has not been ascertained (118). If any mortgaged property is destroyed either willingly or through negligence, the king should ascertain its value and make it over to the aggrieved party (119). If any person mortgages animals with another and if the mortgagee uses them with the permission of the mortgagor the former is to make arrangements for their feeding (120). If any person, for lucre, keeps any

moveable or immoveable property in mortgage and if there is no limit to time and profit the contract will be invalid (121). After the death of a father, no son can, without the permission of all the share-holders, invest it for profit (122). O Pārvati, if any valuable property is sold for a high price and if anything of an insignificant value fetches a high price the king can set aside the sale (123). As birth and death do not happen for more than once so gift and the marriage of a daughter cannot be made for more than once (124). He who has one son only cannot make a gift of him. He who has one wife cannot give her way. He who seeks the well-being of his departed manes cannot give away his only daughter in Shaiva marriage (125). Rites performed for the manes and celestials, trade or any transaction in a Court of Justice, which a duly appointed agent will perform, will be regarded as being done by the person who has appointed him (126). O thou of good vows, it is a law prevalent from time immemorial that an agent is not to be punished for any offence committed by his master (127). Whatever contract a person will make in the matter of taking a loan, in agricultural and merchantile pursuits, he should fulfill it provided it is sanctioned by moral laws (128). God is the protector of this universe. Those, who wish to commit mischief by it, are themselves destroyed. God protects them who endeavour to protect the order of His universe. So every one should always try to do good to the world (129).

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CHAPTER XIII.

AFTER Mahesha* the god of gods, had described (those laws) the essence of the Nigamas and the root of heaven and emancipation, Pārvati, the mother of the three worlds, for the purification of mankind contaminated by the sins of Kali, said with reverence† (1).

THE AUSPICIOUS GODDESS said:—How can forms be attributed to Mahākāli, who is the root of Mahat (greatness) and other principles, who is the great energy without beginning, who is of great effulgence, and who is of a form subtler than the subtle? O god, works of Prakriti have forms, but how can have Mahākāli any who is the greatest of the great? I have a great doubt in this matter. Do thou remove it‡ (2—3)

THE AUSPICIOUS SADSIVA said:—O dear, I have already described unto thee, that for the work of the worshippers, various forms, according to qualities and actions, are imaginarily attributed to the goddess (4). O daughter of the mountain, as white, yellow, and other colours immerge in black so all objects finally disappear in Kāli§ (5). Therefore

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* Another name of Siva. The word literally means The Great God!

† These laws are described as the essence of Nigamas—a class of scriptural works promulgated by Siva.

‡ Mahakali is the Prakriti of Sankhya—and Siva the Purusha. Creation proceeds from an involuntary union between Prakriti (Nature) and Purusha soul. The objects of creation, which are the works of Prakriti, have forms but Prakriti has no form. The twenty four Tatwas or principles of the Sankhyas, Mahat and others, are the first productions of Prakriti. Prakriti, in her real essence, has no form. When creation proceeds from the involuntary union between Prakriti and Purusha, various objects of Nature assume forms. So the question put by the goddess is a very subtle one.

§ Kali or Prakriti is the final ground from which, according to the process of evolution, all objects of the universe emanate. And so finally

the Yogins have described this Kāla energy, devoid of *gunas* (qualities) and forms and doing good to the world, as black (6). She is of the form of Kāla (time), eternal, above destruction and full of auspiciousness. On account of her immortality there is the mark of a lunar disc on her fore-head (7). This universe, emanating from Kāla (Prakriti), is always visible

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all, at the time of universal dissolution, disappear in her. We give a brief account of the Sankhya theory of Creation so that our readers may clearly understand all these passages.

The twenty-five principles of Sánkhya's system are (first) Prakriti or Pradhana; the universal and material cause; the root or the other plastic origin of all. It is eternal, productive but not produced.

2. Intelligence otherwise called Mahat or Buddhi. This is the first production of nature and is the intellectual principle.

3, Ahankara or the consciousness of ego or I am. This is produced by intellectual principle.

4—8. Five Tanamatras or subtle particles or atoms perceptible to beings of a superior order, but unapprehended by the grosser senses of mankind. These are the productions of the consciousness of ego.

9-13. Five instruments of sensation, namely, the eye, the ear, the nose, the tongue, the skin.

14—18. The five instruments of action, namely, the organ of speech, the hands, the feet, the organ of excretion and the organ of generation.

19. Mind, serving both for sense and action.

20—24. Five elements produced from the five elemental particles, namely, (1) ether, or the vehicle of sound; it has the property of audibleness, (2) air, sensible to hearing and touch; (3) fire, sensible to hearing, touch and sight; (4) water, sensible to hearing, touch, sight, and taste; (5) earth, sensible to hearing, touch, sight, and smell.

25. Soul termed Purusha or Atman which is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, and immaterial. These twenty-five principles are thus contrasted in *Kārika* "Nature, root of all, is no production. Seven principles, the great or intellectual one etc., are productions and productive; sixteen are productions (unproductive). Soul is neither a production nor productive."

Theory of creation.—By the union of soul and nature creation is effected. Nature, as the object to be experienced, depends on soul the

by the sun, moon and fire. Therefore the Yogins describe her as having three eyes (8). Because she devours all creatures and chews them with her Kāla teeth their blood has been imaginarily described as the crimson-coloured raiment of the goddess (9). O Sivá, because at times she protects creatures from dangers and sends them to their respective

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experiencer. Soul looks to liberation as its seeks to throw off the three kinds of pain which, though really apart from it, have come to it by its falling under the shadow of intellect through not recognizing its distinc- tion. The soul wishes either fruition or liberation. For this purpose it is invested with a subtle body which is composed of seventeen principles, namely intellect, consciousness of ego, mind, five organs of sensation, five organs of action, and five subtle elements.

This subtle body is called Linga Sarira which is produced from original nature at the initial development of principles. It is unconfined and is never subject to obstruction. As long as it is not invested with a grosser body it is incapable of enjoyment. It is, however, affected by sentiments. The grosser body of the soul is for the purpose of fruition and is composed of five elements. The grosser body, with which a soul, clad in its subtle form, is invested for the purpose of frui- tion, is composed of the five elements; or of four, excluding the etherial, according to some authorities: or of one, earth alone, according to others. That grosser body, propagated by generation, is perishable. The subtle person is more durable, transmigrating through successive bodies, which it assumes, as a mimic shifts his disguises to represent various characters.

The corporeal creation (Bhautika-sarga), consisting of souls invested with gross bodies, comprises eight orders of superior beings and five of inferior; which, together with man who form a class apart, constitute fourteen orders of beings, distributed in three worlds or classes. The eight superior orders of beings bear appellations familiar to Hindu theology; Brahma, Prajapati, Indra, Pitris, Gandharvas, Yakshas, Rakshasas, and Pishachas; gods or demi-gods, demons, and evil spirits.

The inferior orders of beings are quadrupeds, distinguished in two orders; birds, reptiles, fishes, and insects; vegetables and unorganic substances.

Above is the abode of goodness, peopled by beings of superior orders; virtue prevails there, and consequent bliss, imperfect however, inasmuch

works, she is described as having boons in one hand and protection in another (10). Drinking enchanting wine Kālikā is sporting as if devouring the universe. The goddess, all intelligent, the witness of all, observes it in her own form. (12). O auspicious lady, because she lives in this world proceeding from the quality of Rajas (self-centering tendency) she is described as sitting on a crimson-coloured lotus (11). For the well-being of men who are endued with little knowledge various forms are attributed to Bhagavati* (13).†

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as it is transient. Beneath is the abode of darkness or illusion, where beings of an inferior order dwell : stolidity or dullness is there prevalent. Between is the human world, where dullness or passion predominates, attended with continual misery.

Throughout these worlds sentient soul experiences ill arising from decay and death until it is finally liberated from its union with person.

Prakriti, according to the Sankhya, is the orignator of the creation. It is evolved out of her and is not a mere outcome of volition. This Prakriti, although a subtle elementary principle or tattwa, is regarded as consisting of three *gunas* or constituent principles. They are namely, *Satwa*, goodness, *Rajás* passion and *Tamasa*, darkness. Prakriti is the *Samyávasthá* or the state of equipoise of these three-fold constituent principles. The creation also, according to them, is pervaded by these three *gunas*. These three qualities are not mere accidents of nature but are of its essence and enter into its composition. "We speak of the qualities of nature as we do of the trees of a forest," Says the Sankhya, i.e. as the trees are the principal ingredients that make up a forest so the three *gunas* are the principal ingredients that make up Prakriti. Things, of the same constituent principles, can be created by one having the same, and thus the Sankhya teachers hold that the condition, which as one with therefold gunas, cannot proceed from God who is devoid of them nor can it spring from the soul which is equally devoid of them. They must proceed from Prakriti. Thus from white thread white cloth is produced and black from black cloth. Thus from Prakriti composed of three *gunas* the three worlds, composed of three *gunas*, must proceed.

* Literally it means one endued with six divine qualities namely affluence, dignity, heroism, fame, beauty, knowledge and non-attachment to worldly objects. Here it is an epithet of the goddess.

† In these Slokas the author has given a description of the Kalika

THE AUSPICIOUS GODDESS said :—For the salvation of mankind thou hast described the Dhyāna (meditation) of the great goddess. If according to that a worshipper makes an image of the great goddess made of earth, stone, wood or any metal, and places it in a beautiful temple constructed by him what will be the fruit reaped by him? O lord, according to what regulation that idol is to be consecrated? Do thou mercifully describe every thing unto me (14—16). Although thou hast described before the Pratisthā ceremony of tanks, wells, houses, temples and idols thou hast not done so in full (17). O great god, I wish to hear of the entire prescription from thy mouth. Do thou out of compassion describe it if thou dost wish it so (18).

THE AUSPICIOUS SADASIVA said :—O great goddess, the cardinal issues raised by thee are really very secret. Because I have unshaken love for thee I will describe them; do thou listen to them with a fixed mind (19).

There are two classes of men in this world namely, *Sakama* and *Nishkama*.* The latter are entitled to attain to Moksha or emancipation. I will describe what fruits are reaped by men who work with some motive in view (20). O dear, he who sets up the image of any particular deity goes to that region and enjoys various enjoyable objects there (21). If a person sets up an idol made of clay he lives in the celestial region for a thousand kalpa years. By setting up images made of wood or stone people gradually enjoy ten times more fruits (22). Hear, I will describe the virtue

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form of the goddess which is so universally worshipped in Bengal which has pre-eminently been the strong hold of the Tantrik worshippers.

* Those who work in this world with a certain object in view or for the advancement of personal interest are called *Sakama*, and those who work disinterestedly leaving the fruits of theirs works in the hands of the Almighty are *Nishkama*. The former represent the ordinary class of people who shine and move about in the every day work of the world and the latter represent the class in whom divine qualities preponderate.

acquired by the person, who, making a house of straw with flags and beasts of burden, for the gratification of the deity or any other purpose, dedicates or consecrates it (23).

O great goddess, he, who dedicates a thatched house to a deity, lives in the celestial region for a thousand *koti* years (24). By dedicating a brick-built and stone-built houses one reaps the same fruit for a hundred and ten thousand years (25). O prime goddess, he, who builds a bridge, does not for ever visit the region of Yama. He lives with great joy in the company of immortals in their region (26). He, who plants trees and lays out gardens for divine purposes, goes to the celestial region; and living in a house adorned with a *Kalpa*[1] tree he enjoys all desired-for objects (27). He, who digs a tank for the gratification of the thirst of all creatures, goes to the region of Brahma, freed off all sins. He lives there so many hundred years as there are drops of water in that tank (28). O goddess, he who dedicates a carrier for the satisfaction of a deity, lives for ever in the celestial region protected by it (29). By dedicating vessels made of wood or stone one reaps ten-fold more fruits than what one reaps by making a gift of an earthen vessel (30). By dedicating carriers to the deities made of brass, copper of bell-metal one reaps fruits ten-fold more than what is ordinary (31). A great Sādhaka should construct the figure of a huge lion in the temple of the great goddess, that of a bull in the temple of Siva and that of Garuda in the temple of Vishnu (32). A great lion (Mahāsinha) is an animal that has sharpened teeth, a dreadful countenance, shoulders adorned with manes, thunder-like strong nails and four feet (33). A bull is an animal that has a white body, horns on its head, white hoops, a hump on its back and four feet (34). The animal that has shanks like those of a bird, a face like that of a man, a long nose, withered feet, wings

1 It is a tree which yields any thing that a person prays for.

and that is seated with folded hands is the image of Garuda (35). By making gifts of standards and pennons one gives gratification to the deities for a hundred years. The flag rod should be thirty-two cubits in length (36). It should be without any hole, strong, beautiful to look at, and covered with a crimson-coloured cloth. The discus of Vishnu should be placed on its top (37). The base of the flag should be wide and its head should be pointed; it should be made of beautiful cloth and placed on the top of the standard (38). He, who dedicates to a particular deity raimants, ornaments, bed-steads, conveyances, thrones, dinking-cups, vessels for keeping betel, eating utensils, pearls, jems, corals, other precious stones and other desired-for objects with reverence and faith, goes to that region and reaps fruits a koti times more than the articies given (39—40). Fruits reaped by persons, who work actuated with a desire, are transient like a kingdom acquired in a dream. Those who are shorn of desires are freed from metempsychosis (41). While consecrating a tank, a temple, a garden, a bridge, a tree, or an idol one should worship *Vástu* god (42). If a person sets up an idol or performs any other religious work without worshipping the *Vástu* deity the latter with all the members of his family throw obstacles in his work (43). Kapilāshwa,* Pingaksha,† Bhishana,‡ Raktalochana,§ Kotarāksha,|| Lamvakarna,¶ Dirghajanghā,** Mahodara,†† Ashwatunda,‡‡

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* Having a twany face.
† Having brown hairs.
‡ Dreadful.
§ Having crimson-coloured eyes.
|| Having eyes entering into sockets.
¶ Having long ears.
** Having long shanks.
†† Having a huge abdomen.
‡‡ Having beaks like the face of a horse.

Kākakantha,§§ Vajravāhu,|||| and Vratāntaka,¶¶ are members of *Vastudevata's* family. They should all be worshipped with great care (44—45).

Hear, I will describe the Mandala (circular altar) on which *Vastudevata* should be worshipped (46). Rubbing an altar or any level ground with sacred water one should draw a straight line there of the length of a cubit from north-west to north-east (47). Then a similar line should be drawn from north-east to south-east, another from south-east to south-west and another from south-west to north-west In this way a square is to be drawn (48—49). O goddess, then two lines should be drawn on that figure from one corner to another in such a way that four figures of fishes with tails would be formed (50).. Then bisecting the tails a wise man should draw two lines, one from west to east and another from north to south (51). Again four lines cutting each other from one corner to another are to be drawn at each corner (52). On the figure drawn according to the suggestion sixteen rooms should be drawn. Then the figure of Yantra should be painted there with powders of five colors (53). Then on the four rooms in the middle a lotus with four petals is to be painted. Its pericarps should be yellow and crimson coloured and filaments should be dark-red (54). The petals should be either white or yellow. Its joints should be filled up with any colour he likes (55). Then beginning with one in the north-west the remaining twelve rooms should be filled up with black, blue, yellow, white and crimson colours (56). These rooms should be painted with colours when the sun is the winter solistice and the deities should be worshipped when it changes its course left side

10 Having a hoarse voice like that of a crow.

11 Having arms strong as thunderbolt.

12 He who puts obstacles in the performance of a Vrata.

These are all dreadful deities whose accounts are to be found in Tantrik literature only.

(37). First of all for dissipating obstacles the *Vástudevatá* should be worshipped in the lotus. Then beginning with the room in north-west corner the twelve members of his family are to be worshipped in the remaining twelve rooms (58). Thereupon purifying fire according to regulations laid down in Kushandikā he should offer oblations as many as lies in his power and bring the *Vàstu Yajna* to a close (59). O goddess, I have described unto thee the auspicious worship of Vāstu. He who undertakes it meets with no obstacles (60).

THE GODDESS said:—O lord, thou hast described the auspicious method of worshipping the Vāstu deity but thou hast not related the mode of meditating on him. Do thou describe at now (61).

SADASIVA said:—O great goddess, I shall now describe the dhyāna of the demonaic deity Vāstu. By practising it one is freed from all dangers (62). I meditate on that Vāstu devatā, who is endued with four arms and a huge body, whose head is adorned with matted locks, who has three eyes, who has a grim face, who is bedecked with a neck-lace and ear-rings, who has long ears and an extending abdomen, whose body is covered with hairs, who has in his four hands, a club, a trident, an axe and a sword, who is surrounded by Kapilāshwa and other heroes carrying swords &c., who destroys his enemies, who is crimson-coloured like the rising sun and who is seated in a Padma posture on a tortoise (63—66). When there is dread of a plague or a disease, fear of demons, of any evil destroying children, fear of accidents, voracious animals and Rakshasas a person should worship Vāstu-devatā along with his family (67). If a person performs a Homa with sessamum seed, clarified butter and Pāyasa (pudding) all his fears are pacified. As on all these occasions, O thou of good vows, Vastudevatā is worshipped so the nine planets, ten guardian deities of the quarters, Brahmā, Vishnu, Rudra, Saraswati, Lakshmi, Sankari, the Matris, Ganesha, Vasus and Pitris should be worshipped.

O Kalika, if those gods and goddesses are not gratified on those occasions, the person, who undertakes the performance of any rite, meets with obstacles at every step. Therefore, O goddess, on all those occasions, a prosperity-giving Sārddha should be performed for the departed manes for their gratification (68—71). I will now describe unto thee *Graha-yantra* which yields consummate peace (72). Worshipping here the gods and the guardian deities of the quarters headed by Indra one attains to desired-for objects (73). Having drawn three triangles one should draw a circle out-side it. Beyond that he should draw the figure of a lotus of eight petals and beyond that a beautiful Bhupura (74). Outside this figure he should draw two circles one in the east and another in the north-east corner (75). He should draw another circular figure between the west and south-west corners (76). He should then fill up the nine corners of the *yantra* with the colours of the nine planets (77). The right and left sides of the central triangle should be painted with white and yellow colours and its base is to be done so with dark-blue. Then the eight petals of the lotus should be severally painted with the colours of the eight guardian deities of the quarters (78). With white, crimson and dark-blue powders the walls of the *Bhupura* should be beautifully 'painted. O goddess, upper and lower portions of the two circles, drawn outside the *Bhupura*, should be painted to the extent of half a cubit !on each side with crimson and white colours. A worshioper should fill up the joining parts with any colour he likes (79—80). Hear, I will now gradually describe in what room what planet and what guardian deity is to be worshipped and at what gate what particular deity is to wait (81).

A votary should worship the sun in the central corner; in its two sides he should worship *Aruna*,* and *Sikhá*;† and

* The dawn personified as the charioteer of the sun.

† Personification of ray of light.

and afterwards behind it he should worship *Prachanda*,* and *Uddanda*† (82). Above the sun in the east he should worship the moon, in the north-west corner Mangala, in the south Budha, in the south-west Vrihaspati, in the west‡ Sukra, in the south-east, Shani, in the north, Rāhu and in the north-east Ketu. He should then worship all the stars around the moon (83—84). The colour of the sun is crimson, that of Mangala reddish brown, that of Budha grey, that of Vrihaspati yellow, that of Sukra white, that of Shani dark-blue, and that of Ketu variegated. One should meditate on the sun as having four arms. There are lotuses in his two hands, boons in the third and protection in the fourth (85—86). One should meditate on the moon as having nectar in one hand and Mudrā in another, on Mangala as having a little hump-backed body and a rod in one hand; on Budha, thinking that he is a boy and has curling locks on his forehead (87). One should meditate on Vrihaspati as having a sacred thread round his neck, a hook in one hand and a garland of beads in another, on Sukra as being blind of one eye and on Shani as being lame (88). He should meditate on Rāhu as having no body and head and on Ketu having no head. They are both injurious and disfigured. Having thus meditated on the planets he should worship the ten Regents of the quarters headed by Indra (89).

Thereupon the foremost of worshippers should worship each Regent at each petal of the lotus beginning with the east. First of all he should worship Indra. He is yellow-hued and clad in a silk raiment (90). He has a thuderbolt in his hand, is of yellow-coloured body and is seated on *Airavata*.§ The colour of Agni's body is crimson. He is

* Personification of heat.

† A formidable follower of the sun personating terror.

‡ Varuna is the regent of the western quarter. Cf—

प्रतीचीं वरुणः पाति ।

§ Indra's elephant.

seated on a goat and has a mace in his hand (91). The colour of Yama's body is dark-blue. He has a rod in his hand and is seated on a buffaloe. Nirhit is green-hued, has a dagger in his hand and is seated on a horse* (92). Varuna is seated on a *Makara*; his colour is white, and he has a mace in his hand. Vāyu has a hook in hand; his colour is dark-blue and he is seated on a deer (93). Kuvera† is gold-hued and is seated on a jewelled throne. Vāyu has a noose and a hook in his hand. He is encircled by Yakshas who chant his glories (94). Seated on a bull Ishāna‡ shines with a trident in his hand. The lustre of his person is like that of the full-moon and he is clad in a tiger-skin (95). Having gradually meditated on the Regents of the quarters he should worship Brahmā in the figure above Bhupura and Antaka in that below it. Thereupon he should worship the deities protecting the door-ways (96). Ugrabhima, Prachanda, and Isha are the lords of the eastern door; Jayanta, Kshetrapāla, Nakuleshwara and Vrihatshira are the lords of the southern gate; Vrikāshwa, Ananda and Durjaya are the keepers of the western gate (97). Trishirā, Purajit, Bhimānanda and Mahodara are the lords of the northern gate; they are all armed with weapons (98).

Hear, O thou of firm vows, I shall describe the Dhyāna of Brahmā and Ananta. Brahmā has four hands and four mouths. The colour of his body is dark-blue like a lotus (99). He is seated on a swan and has in his four hands a hook, a garland, boon and protection respectively (100). The colour of Ananta's body is white like snow, a Kunda flower and the moon. He has a thousand eyes and feet. The Devas and Dānavas thus meditate on Ananta having a thou-

* A kind of acquatic animals. Varuna, in Hindu pantheon, is the lord of waters.

† Kuvera is the lord of riches and he is therefore represented as sitting upon a jewelled throne.

‡ An epithet of Siva.

sand feet (101). O dear, I have described the Dhyāna of Vāstu and his attendant deities as well as the Yantra. I will now relate their mantras (102).

Underneath the letter *Kshara* should be added ; to it six long vowels are to be added ; they are then to be adorned with *Náda*. This is the Vāstu mantra consisting of six letters* (103). First reciting Pranava (Om) and Māyā mantra (Hrim) one should utter the word *Tigmarashme* (of fierce rays) ; he should then utter *Arogya* (recovery from diseases) and then the wife of Fire (Swāha). In this way the Surya (Sun) mantra is formed† (104). After reciting the mantra Kāma (Klim) Māyā (Hrim) and Vāni one should utter *Amritakara* ; he should then utter twice *Amritam plàvaya* and then Swāhā. This is the mantra of Somā (the moon)‡ (105). Having recited the letters Aim, Hrām, Hrim one should recite Sarva Dushtan (the wicked) Nāshaya, Nashaya (destroy). He should then end it with Swāhā. This is the mantram of Mangala§ (106). First the

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* Vastu mantra thus formed is :—

क्ष्रां क्ष्रीं क्ष्रूं क्ष्रैं क्ष्रौं क्ष्रः ।

Kshran, Kshrin, Kshran, Kshrain, Kshroun, Kshras.

† The mantra for meditating on the sun is thus formed :—

ॐ ह्रीं तिग्मरश्मे आरोग्यदाय स्वाहा ।

Om Hrim tigmarashme
Arogyadaya Swaha.

The meaning is :—"Om Hrim ; salutation unto the sun of fierce rays who grants recovery from diseases."

‡ The mantra formed is :—

क्लीं ह्रीं ऐम् अमृतकराऽमृतं प्लावय प्लावय स्वाहा ।

Klim, Hrim, Aim Amritakara Amritam Plavaya, Swaha.

The meaning is :—Klim, Hrim, Aim, salutation unto the moon, may he pour on us nectar that grants immortality,

§ The mantra thus formed is :—

ऐं ह्रां ह्रीं सर्व्वदुष्टान्नाशय स्वाहा ।

mantra Vani should be uttered preceded and ended by Pranava; then the word *Suragura* (the preceptor of the celestials) then the words *Abhistha yachh yachha* (give as desired—or objects) and last of all Swāhā. This is the mantra of Vrihaspati* (107). Sham, Shim, Shum, Shaim, Shoum, Shas is the mantra recited for Shukra (108). After reciting Hram, Hram, Hrim, Hrim one should recite the two words Sarva Shatrum (all enemies) Vidrāvayat (drive away) and then Martanda Sunuveh (unto the son of Martanda) Namas (salutation). Krum, Hrim, Kraim, Ketava Swaha is the mantram for Ketu (109).

This is the mantra offered to (the planet) Shanischara† (110) After reciting Ram. Hroum, Bhraim, Hrim one should utter Soma Shatro, (O enemy of the moon) Shatrun (enemies) and the word Viddhansa (destroy) twice. He should end it with the words Rahave Namas (salutation) unto Rāhu). This is the mantram for Rāhu‡ (111). Lang, Rang, Mrim, Strum

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The meaning of the mantra is :—Salutation unto thee ; do thou destroy all wicked people (*i.e.* our enemies).

* The mantra is thus formed :—

ॐ ऐं ॐ सुरगुरो अभीष्टं यच्छ यच्छ स्वाहा ।

The meaning is :—
Om, O preceptor of the celestials, grant us all our desired-for objects.

† The mantra thus formed is :—

ह्रां ह्रां ह्रीं ह्रीं सर्व्वशत्रुन् विद्रावय मार्त्तण्डसूनुवे नमः ।

The meaning is :—Salutation unto the son of Martanda. Do thou drive away all my enemies.

‡ The mantram thus formed is :—

रां ह्रौं भ्रैं ह्रीं सोमशत्रो शत्रून् विध्वंसय विध्वंसय राहवे नमः ।

The meaning of the mantram is :—O enemy of the moon, destroy my enemies. Salutation unto Rahu.

According to the mythological conception of the Hindus Rahu is the enemy of the moon for the former periodically devours the latter. It is on these occasions that the lunar ecclipse comes off.

Vang, Yam, Ksham, Houm and Vrim are respectively known as the ten mantrams for the ten Regents of the quarters headed by Indra (113). The recitation of their very names is the mantra of the other attendant deities as well of those whose mantrams are not mentioned. Such is the prescription of Sadāsiva (114). O goddess, reciting a mantra which ends with the words Namas one should not repeat it again while offering water for washing feet. This rule should be observed also while using the word Swāhā (115). One should offer onaments and clothes to the planets bearing their respective colors. If any one acts against this procedure the planetary deities are not propitiated (116). Having installed fire according to the method laid down in Kushandikā a wise man should duly perform *Homa* with flowers and sacrificial fuel (117). While performing rites for peace and nourishment the fire is called *Varada*.* At the time of being installed it is called *Lohitákshwá*;† while performing any dreadful action it is called *Shatruhá*‡ (118). He who worships the planets in works for attaining peace and nourishment and in those for the destruction of his enemies, acquires his desired-for object (110). In offering adorations to the Vāstu deity and planets one should worship the gods and offer oblations to the departed manes in the same way as he does on the occasion of the celebration of the Pratisthá ceremony (120). If one has to perform two or three Pratisthā ceremonies or Yagas in one day he is to worship the gods and the departed manes and purify fire for once only (121). One desiring to reap fruits should not make gifts of a tank, house, recreation-ground, bridge, cause-way, trees, carriers, seats, conveyances, clothes, ornaments, drinking-cups and eating utensils without purifying them (122—123). In order

* Lit: he who gives a boon.
† One possessing dark-red eyes.
‡ One who destroys enemies.

to acquire consumate piety, a wise man should make a determination in every *Kamya* act* (124). Having offered prayers and purified the article of gift one should mention its name and then make it over to the person after reciting his name. In this way he will reap the consummate fruit (125). While making a tank, a house, a recreation-ground, a bridge, a cause-way or planting trees one should read the following mantram after reciting the *Gayatri* (126).

O Varuna, thou dost grant life unto all creatures. Thou art the stay of life. May all creatures ranging in water, on earth, and in sky, find gratification in the tank, dug by me (127).

O house, thou art built with grass and wood. Thou art the best habitation and the cherished object of Brahmā. I pour water in this. Mayst thou always yield gratification unto all (128).

While performing the Pratisthā ceremony of a brick-built house one should mention that it is made of bricks, &c. and recite the prayer for his well-being (129).

While performing the Pratisthā ceremony of a tree, one should recite the following prayers:—" O tree, thou dost gratify all with fruits, leaves, branches, and shade; planted in sacred water do thou fulfill all my desires (130.)

O bridge, thou art a favourite unto travellers and dost carry a person across the ocean of the world. Constructed by me do thou grant me proper fruits (131).

O cause-way, as thou dost take persons to the other side, so do thou take me to heaven from this world (132). O dear, the mantras related by me at the time of pouring water are used by the learned while planting trees for sacred purposes (133).

O Amvikā, while dedicating all other ordinary objects to

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* Any action or religious rite that is performed with some motive in view.

divine purposes one should use three mantrams namely Pranava, (Om), Vam and Phat (134). The beasts of burden, that can be bathed, should should be bathed with the recitation of Gayatri. Those that cannot be bathed should be purified with water from the tip of a Kuçā grass. This brings about the accomplishment of every work (35). While performing the Pratisthā ceremony of any carrier of a deity one should first recite its name, bedeck it with ornaments and then install it (136). While performing the Pratisthā ceremony of a tank one should worship Varuna the lord of waters; in the same way Brahmā, while consecrating a house, and Vishnu, the omnipresent protector of the universe, the soul of all, while consecrating a tree, a recreation ground, a bridge or a cause-way (137).

THE GODDESS said:—Thou hast described prescriptions of various most excellent rites. But thou hast not related the order in which people should follow them (138). If persons, desirous of reaping fruits, break the order in rites performed with great care and labour, they have no hope of getting them (139).

THE AUSPICIOUS SADASIVA said:—O great goddess, like unto a mother thou dost seek the well-being of the universe. What I have told thee is conducive to the well-being of all those who work with some end in view (140). O goddess, the religious rites, which I have described unto thee, are to be practised separately. Listen with whole-minded attention, I will describe them in order beginning with Vāstu Yāga (141).

While performing a Vāstu Yāga a person should practise *Sanyama** on the previous day and should bathe on the following morning. Then offering morning prayers one,

* Literally it means control. Before the celebration of any religious rite or of that for the departed manes a person some times abstains entirely from food—and on some occasions from animal food. In the latter case he takes only one meal. This ceremony is called *Sanyama*. The object of this rite is the purification of the body.

conversant with mantrams, should adore his spiritual guide and Nārāyana (142). Afterwards dedicating various articles duly proportionate to the objects he has in view he should worship all the deities preceded by Ganesha (143).

Ganesha *dhyána* is as follows :—The lustre of his body is like that of Vanduka flower; he has three eyes; his face is like that of an elephant; the serpent is his sacrificial thread. He has a conch-shell, a discus, a sword and a beautiful lotus in his hands. His crown is lustrous like the rising moon. His raiment and the sheen of his body are like the rays of the sun. He has various ornaments on his body and he is seated on a red lotus (144). Having thus meditated on the form of Ganesha and worshipped according to his might he should worship in order Brahmā, Saraswati, Vishnu and Lakshmi (145). Afterwards having adored Shiva, Durgā, planets and the sixteen Matrikās he should worship the Vasus with oblations of clarified butter. He should then perform the rites for the departed manes (146). Having drawn duly, according to the rules laid down before, the figure of the seat of the demon Vāstu he should adore him along with his family (147).

Afterwards creating an altar and purifying fire one should first perform Dhārā home and other accompanying rites and then Vāstu homa (148). Thereupon having performed Homa duly in honor of the Vāstu demon and the members of his family and offered oblations to all the deities adored he should bring the ceremony to a close (149). O dear, this is the order if one wishes to perform Vāstu Yāga seperately. The planets are treated to sacrifices in order of their situation (150). The planets should not be worshipped in order of preference. The Vāstu deity should be worshipped immediately after Sankalpa (157). He, who is acquainted with the procedure of Vāstu sacrifice, should worship all the deities headed by Ganesha. The Yantra, mantra and Dhyāna of the planets have already been described (152). The

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order of sacrifices for Vāstu and planets O good lady, I have incidentally described. Of the many sacred works I will now describe the *Samskâra* ceremony of a well (153).

Having performed duly the rite of *Sankalpa* one should worship, of his own accord, the Vāstu deity in the circular figure, jar and *Shâlagráma** (154). Having worshipped Ganesha, Brahmā, Saraswati, Vishnu, Lakshmi, Shiva, Durgā, the plauets and all the Regents of the quarters one should worship the Matris and the eight Vasus. He should then perform the rite for the departed manes. In performing the *Samskára* ceremony of wells the god Varuna† is to be considered as the head and worshipped as such 155—156). Then worshipping Varuna to the best of his might with various articles he should perform a Homa in his honor in the consecrated fire (157). Then offering oblations to every one of the deities worshipped he should bring the Homa ceremony to a close (158). Then with mantra of *Prokshana*‡ as described before he should consecrate the well beautifully adorned with flags, pennons, garlands, sandal and virmillion (159). Then for his own benefit or for the deities he should dedicate that tank for the gratification of all creatures (160). Then with folded hands the foremost of worshippers should offer the following prayer :—" May creatures that range in the sky, on land and in water be propitiated (161). May all creatures be propitiated with bathing, drinking and diving

* A small circular piece of stone which is worshipped by the Hindus as an emblem of the deity Vishnu. These are not made out figures but they are found in some rivers of India. There are some charactristic marks by which one can distinguish this particular sacred stone from others. These figures are seen in the houses of orthodox Hindus. They generally form the tutelary deities of the Vaishnavas. The Sudras of this sect generally keep these figures in the houses of their priests. They are brought by them on the occasion of any Puja.

† For he is the regent of waters and therefore preference is to be given to him in any divine rite connected with water.

‡ The ceremony of consecration by sprinkling.

here. I dedicate this most excellent water for all (162). I dedicate this water impartially unto all. The sin, of all those, who will die here on account of their own Karma, will not visit me; may my work be accomplished."

Then finishing all the after rites, namely that of peace &c and distributing presents he should feed the Koulas, Brahmanas, and the hungry. Such is the order in the *Pratisthá* ceremony of tanks (163—165). While performing the *Pratisthá* ceremony of artificial lakes &c one should construct the figure of a serpant, a pillar and acquatic animals (166). Proportionate to his means a person should construct metalic figures of fishes, tortoises, frogs and crocodiles (167). The fishes and frogs should be made of gold, the crocodiles should be made of silver and tortoises should be made of copper and zinc (168). Having dedicated those tanks and lakes containing acquatic animals one should worship the serpents with prayers (199). Vāsuki, Padma, Mahāpadma, Takshaka, Kulira, Karkata and Shankha are the protectors of water* (170). Having written the names of those eight serpents on the leaves of a fig-tree and recited Pranava and Gāyatri he should throw them into the sacred jar (171). Thereupon making the sun and moon the witness thereof he should agitate those leaves and take up one of them. The serpent, the name of which is written on this leaf, is to be selected as the guardian of the water (172). Then bringing a beautiful, straight wooden pillar, twenty cubits in length he should besmear it with oil and turmerice (173). Then reciting Pranava and Vyarhriti he should wash it with sacred water. With the mantrams Hrim, Shrim and Kshama he should worship the serpent there (174). Thereupon he should make the following prayer:—"O Serpent, thou art the ornament of Siva and bed of Vishnu. Installed in this pillar thou dost protect my water (175)." Having

* These are the various sorts of serpents which live in the water.

recited this prayer he should plant the pillar in the tank and circumambulate it (176). After the sinking of a well he should worship the serpent on the sacred jar. Then pouring the water of the sacred jar into the tank he should perform the remaining rites (177).

In this wise while performing the Pratisthā ceremony of a house a wise man, with a Sankala, should worship the Vāstu deity. Then making the Puja of Vasus he should perform the rites for the departed manes (178). Thereupon the foremost of worshippers should specially adore the deity Brahmā and perform the Prajāpatya Homa (179). Then sprinkling the house with water with the mantram mentioned before he should adore it with flowers and scents. Then facing the north-east corner with folded hands he should make the following prayer (180).

"O House, the lord Prajāpati is thy presiding deity. Thou hast been adorned with garlands of flowers. Thou dost therefore conduce to our happy habitation here" (181).

Afterwards distributing presents he should receive *Shanti* and blessings. He should then feed the Koulas, Brahmanas and the poor (182).

While dedicating houses for the uses of others, I will first, O daughter of the mountain-chief, describe the rite of consecrating one to a deity. Hear it (183). Having purified the house as before, he should, blowing conch-shells and bugles, approach the deity and pray.

"O lord of celestials, do thou rise up; thou dost grant desired-for objects unto thy votarles. O ocean of mercy, coming to this newly consecrated house do thou make my birth fruitful (185)."

Having thus welcomed the deity a worshipper should bring the idol to his house and place it at the gate. He should place the carrier before it (186). Having placed a trident or a discus on the top of a temple, one should install a flag on the north-east corner (187). Thereupon embellishing the temple

beautifully with an awning, small bells, flowers, garlands and mangoe leaves he should cover it with beautiful pieces of cloth (188). Afterwards placing the idol with its face towards the north he should, according to the method described, bathe the deity with prescribed articles. Hear, I will describe the mode of bathing (189).

He should first recite the mantrams *Aim*, *Hrim*, *Shrim*, and then the principal mantram. He should afterwards read "I bathe thee with milk. Do thou protect me like unto a mother (190)." Again reciting the three mantrams mentioned and ending with the principal one he should say "I will bathe thee to-day with curd. Do thou manifest thyself" (191). Again reciting the three mantrams and the principal one he should read *Sarvánandakara* (fill up all with joy) and then "sprinkled with honey and pleased do thou fill me up with joy" (192). Again reciting as before the principal mantram as well as Savitri and Pranava he should read the prayer." O god, I will sprinkle thee with clarified butter, which is liked by the celestials, and which has the power of strengthening seminal fluid that gives longivity. Do thou grant me freedom from diseases* (193)." Similarly reciting again the principal mantram with *Gayatri* and Vyarhritis he should again pray:—"O lord of celestials, bathed with the water of sugar do thou grant me desired-for objects (194)." Again reciting the principal mantram with Gayatri and Varuna mantra he should say "with the water of cocoanut, celestial, dear, cool and superhuman, made by the Creator I will sprinkle thee; salutation unto thee (195)." With the

* This is the translation of the original mantram;—which is as follows:—

देवप्रियेण हविषा आयुशुक्रेण तेजसा ।
स्नानं ते कल्पयामीश मामरोगं सदा कुरु ॥

Devapriyen Havisha Ayus Shukrena Tejasa Snanam te Kalpayamisha mamarogam Sada Kuru.

recitation of Gayatri and principal mantra he should next sprinkle him with sugar-cane juice (196). Afterwards reciting the mantrams *Klim*, *Om*, *Gayatri*, and *Mula* he should say "sprinkled beautifully with the water of camphor Agaru,* Kashmira† Musk and sandal and well-pleased do thou grant me objects of enjoyment and emancipation" (197). Having thus bathed the lord of the universe with the water of eight jars he should take him inside the room and install him on the throne (198). If it is not possible to bathe the image of the deity, one should, sprinkle his yantra, mantra and Sālagrāma stone with water, and offer his adorations (199). In case of his inability one should after reciting the Mulamantram, sprinkle sacred water of eight, seven or at least of five jars (200).

The Ghata,‡ that has been described on the occasion of offering adoration to the Chakra, is the proper one prescribed for all Tantrik ceremonials (201).

Thereupon according to the method of their respective adoration they should worship Mahādeva. O great goddess, hear, I will now describe the articles that are to be placed before this god (202). Seat, welcome verses, water for washing feet, water for rinsing mouth, Arghya,§ Madhuparka,||

* The fragrant aloe wood.

† Saffron.

‡ A sacred jar that is placed before a deity at the time of Puja. It is a necessary adjunt of a religious worship. This jar is filled with sacred water and a cocoanut is placed on its top. Sometimes when a person has not the means to make an idol he worships this *Ghata* only invoking the spirit of the particular deity in it. It is regarded by the Hindus as so very auspicious, that on every occasion, either of a religious rite or of a social ceremony this sacred jar is invariably placed.

§ A respectable offering or oblation to a god or a respectable person.

|| A mixture of honey. A respectful offering made to a god, a guest or to the bride-groom on his arrival at the door of the father of the bride; its usual ingredients are five. Cf.

दधिसर्पिजलं क्षौद्रं सिता वेतैश्च पञ्चभिः प्रोच्यते मधुपर्कः ॥

water for rinsing mouth again,* water for bathing, clothes, ornaments, scents, flowers, incense, lamps and edibles are the sixteen ingredients prescribed in the worship of a deity (203—204). Water for washing mouth, Madhuparka, water for rinsing mouth again, scents, flowers, incense, lamps and edibles are the ten ingredients (205). O Kālikā, scents, flowers, incense, lamps and edibles, that are placed before a deity, are the five ingredients (206).

Reciting the mystic word *Phat* one should sprinkle all the articles of dedication. Then converting his fingers into Dhenu posture he should adore it with scents and flowers and recite the names of the various articles (207). Thereupon reciting the mantram as described he should mention the name of the deity in the dative form and recite the principal mantra. Afterwards he should use the concluding mantram namas (salutation) (208). I have described the mantram for dedicating various articles unto a deity. Following this prescription a learned man should dedicate articles unto a deity (209). While describing before the form of Prime Kālikā's worship I have related the mantrams appertaining to the dedication of Pādhya, Arghya and various Tantrik ingredients (210). O dear, hear, I will describe the mantrams which I have omitted there. One should use the following mystic words while dedicating seats and other articles (211).

"Thou art stationed in the hearts of all creatures; thou art the soul of all creatures; I set apart this seat for thee. I bow unto thee again and again" (212).

O queen of the gods, having offered the most excellent seat with this mantram he should with folded hands again pray for her welcome (212).

"Thou art the Great Soul whom the celestials wish to see for the attainment of their wished-for objects. I dedi-

* People rinse their mouth with water twice, first at the very beginning of a religious ceremony and second at the termination of it.

cate, on my behalf, these articles for thy welcome (214). Whilst thou hast graced this place with thy auspicious visit blessed is my life, birth and work. I have attained to-day the fruits of my austerities" (215). O Amvikā, having thus welcomed the deity with these welcome verses and taking up the prescribed water for washing feet he should recite the following mantrams (216).

"I dedicate this water unto him for washing his feet, with the touch of which water the three worlds have been purified (217). I dedicate this delightful Arghya unto that Great Soul from whose gratification emanates great felicity" (218).

Then pouring water perfumed with nutmeg, clove and *Kákkola** into the Arghya water or simple pure water he should dedicate it with the following mantram (219).

"To-day do I consign water for rinsing unto his lotus mouth, the refuse of whose food purifies this impure universe" (220).

Then taking up Madhuparka he should, reciting the following mantram, dedicate it with reverential faith (221).

"O lord of gods, thou art the source of unbroken felicity. For the dissipation of three-fold† ills I dedicate this Madhuparka unto thee. Be propitiated (222). I again offer rinsing

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* A perfume, a plant bearing a berry, the inner part of which is a waxy and aromatic substance. The berry possibly the fruit of the Cocculus Indicus.

† The three sorts pain are evils proceeding from self, from external beings and from divine causes; the first is either bodily as diseases of various sorts or mental as cupidity, anger, and other passions; the two remaining sorts arise from external sources—the one excited by some mundane being, the other by the agency of a being of a superior order or produced by a fortuitous cause. These three sorts of pain have been exhaustively treated of by Hindu writers. The object of every system of Hindu philosophy has been to find out a means of putting a stop to these. The Sankhya system holds that complete and perpetual exemption from every sort of evil is beautitude. According to

water unto thy lotus mouth, by the touch of whose remnant food even an impurity is converted into purity" (223).

Thereupon taking water for his bathing and sprinkling and adoring it as before, he should keep it before the deity and recite the following mantram (224).

"I dedicate this water unto thee, for thy bathing, who art the support of this universe, whose effulgence is spread all over the world and from whom it has emanated" (225).

After dedicating bathing water, raiments and edibles, water for rinsing mouth should be offered. After the offering of each of the other articles water should be offered (226). Having brought before the deity the cloth purified according to the mantrams mentioned before a wise man should hold it up with his two hands and recite the following mantram (227).

Kapila, the founder of the Sankhya system of philosophy, this freedom from three sorts of evils which is the *Summum bonum* of a man's spiritual exercises, is secured by *Gnyâna* or true knowledge. The existing means for bringing about this deliverance are not in his view satisfactory. They can partially alleviate pain but cannot accomplish absolute and final relief. The two modes are first the revealed mode or the performance of religious ceremonies laid down in Vedas, and the second, the temporal or visible mode, which refers to medicine and other remedies for bodily pain, diversion for mental pain and various other preventive measures of injury and accident. The Vedic sacrifices are considered by Kapila and his followers as harmful though not absolutely sinful. The other expedients too are not regarded by them as perfect remedies. True and perfect knowledge only is considered as the penacea for all these evils. True and perfect knowledge consists in rightly discriminating the principles, perceptible and imperceptible, of the material world from the sensitive and cognitive principle which is the immaterial soul. Thus the *Kârika* premises that "the inquiry concerns means of precluding the three sorts of pain for pain is embarassment. Nor is the enquiry superfluous because obvious means of liberation exist, for absolute and final relief is not thereby accomplished. The revealed mode is, like the temporal one, ineffectual: for it is impure, and it is defective in some respects as well as excessive in others.

"Thou art divested of all coverings. Thine energy is covered by Māyā* I dedicate this cloth unto thee for thy wearing; salutation unto thee" (228).

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* Illusive adjunct. In Vedanta philosophy, unreality, the illusion by virtue of which one considers the unreal universe as really existent and as distinct from the Supreme Spirit. When a deity comes down on earth his true essence is covered by Maya. This is what is signified here.

As this term occurs very often in this text we think it better to give an exhaustive note on it for the edification of our readers—

For a right interpretation of the broad outlines of the Vedanta Philosophy one must begin with Maya. It is a term pretty commonly used, but with wide distinctions. It has a scientific and a popular signification both of which it will be our purpose to shew in the present notice.

Maya has been defined as the iuherent force residing in the Supreme Brahma—which is essentially existent and which cannot be differentiated. As the consuming flame of fire imparts an idea of its force, so the potentiality of force present in Self is plainly seen in the objective world. But this Maya cannot be said to be one with Parabrahma, nor as something distinct, in the same way as the consuming force of a fire cannot be said to be the fire itself. Then again if you admit it as a separate entity you 'cannot by any means describe its separate existence. (*Panchadasi*, Book II V. 42 &c 43).

It will thus be evident that Maya and Parabrahma are but another name for matter and Force. We all know force cannot exist without matter as a separate entity, yet to say that it is the same as matter, is absurd. Hence in the text quoted we find the non-dualist asking his opponent a Madhyamika Buddhist to describe force as a separate entity. But it may be urged that Parabrahma is force, and we have seen Maya to be also a force—therefore we have force+force—or force within force—something equally absurd, a condition which the mind fails to comprehend. But such apparent ambiguity is far from real. For Maya is matter in its undifferentiated condition—a condition in which the difference between matter and its indwelling potentially is minimised to the lowest numerical figure; it is the boundary line of matter and force, where matter losing its grossness assumes the subtlety of *super*-ethereal *finis*, where no matter is distinguishable as such, but all is spirit or force. And such an inference is derived from Nature. To quote a familiar illustration, the trasition from a mineral to a vegetable

Thereupon taking up many sorts of gold and silver ornaments, sprinkling them with water and inspiring them with mantrams, he should dedicate them unto the deity with the following mantram (229).

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and from vegetable to animal is so gradual that it is impossible to distinguish the one from the other. Even at the present moment science is undecided as to whether certain classes of the lowest vegetables belong to the mineral class or the last in the scale of the animal series belongs to the vegetable. So much do they resemble each other. If such a view be accepted the apparent inconsistency is removed. Virtually then the difference between Mula-Prakriti (Matter in its undifferentiated cosmic condition) and Purush (its spirit or Parabrahma) for all practical purposes is nil. Hence the Western Materialist denying Spirit all over, concentrates his attention on his material atmons which with their indwelling potentiality supply him with a sufficient cause to answer for every phenomenon. The Vedantist therefore presents the sharp point of a double-edged sword to his opponent which takes the ground from under his feet and makes his own position invincible.

Now Maya is described as a force and it is elsewhere defined as something indescribable, which is neither existence (*sat)* nor non-existence (*asat*)—in short it is one with Ignorance, which again being the chief factor of the grand cosmos is the same as Prakriti of Kapila. Therefore Maya is nothing less than matter. Now this Maya existed potentially in the Parabrahma, and if we say that by an act of volition created he the objective world from the very same Maya, we imply no such contradiction as the Hebrew account of God's creating the world out of nothing. But then we may be asked Parabrahma is an impersonality, and volition is due to consciousness which it can lay no claims to. To such of our task masters we reply that matter *per se* is unconscious and inert, and can bring forth nothing until acted upon by an intelligent co-operation of a force and that the Parabrahma is Consciousness itself, consequently the impress of change which it produces in the mass of intertia to make it evolve things varied and innumerable is tantamount to the volitional agency of a personal creator. Then again if it be asked that since the Parabrahma is a pure spirit, how can it have any connection with matter which is its antagonist? We have seen that spirit and force are convertible terms, and we have likewise seen that force cannot exist without matter, hence whereever there is force there matter must always be ;—to sum up then we find, Maya existed

"I dedicate unto him these ornaments for adoring his Mâyic body, who is the very ornament of this universe and who is the source of beauty unto the world" (230).

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in the Parabrahma, and it is the same Maya which brought forth the universe in a natural order of sequence by undergoing mutations impressed upon it through its force or Parabrahma. It is unnecessary here to dwell upon the consecutive series of changes, suffice it to say that from its undifferentiated condition,—a state in which it had no properties to distinguish it, for properties are due to the elements, ether and the rest, its pre-elementary condition if we may be allowed such an expression—it became subtle, and then gross, and ultimately quintuplicated. Change, then, is the law of the universe, without it the earth would lose its freshness and beauty; change every where and at every moment is the grand centric law round which are deposited the ni us, and the nucleoli of future planets, their satellities &c.., as surely as it leads to the slow and gradual, but sure disintegration of the existing ones. In this way there never was a time, when the world was non-existent, nor will there ever be a time when it will be totally destroyed (Kapila); though in truth it may be laid down that the earth we inhabit is not the first of the series and that our human race is not the first that has been called into existence. From close reasoning this must naturally establish itself. For if the Parabrahma is eternal and essentially existent, and if such Parabrahma must have its Maya wherein to reside, if the contact of the two induces changes which end in words usually called creative, but strictly speaking evolutional, then where is the beginning and the end in such a plan?

Another signification of Maya is *illusion*. This consists in believing the world and all its goods to be real, and thus entranced to hunger after material comforts. As an apt illustration we may refer to the story of Narada. Narada was enquiring of Krishna one day what Maya was. They were travelling together in a sandy waste; Narada feels thirsty, and wants some water to drink, a shed was pointed out, where he repairs leaving his companion to wait for him. The proprietress of the shed happened to be a young damsel whom Narada had no sooner seen, than he fell head and ears over, in love. His thirst for drink was gone, but he was now possessed with a thirst for obtaining the fair creature's hands. He marries her, he gets several children and removes with his family from place to place to avoid disaster till ultimately his wife and family are drowned while crossing the bed of a

Thou art the great soul from whom smell has emanated, by whose *Tanmâtrâs** this earth, the object of smell, has been created. I dedicate unto thee celestial ornaments (231). This flower, beautiful, charming, sweet-scented and made by a celestial, I dedicate unto thee with reverence. Do thou accept it (232). This incense is made of the juice of a tree beautiful, celestial and fragrant. Its odour is liked by all. I dedicate this unto thee for thy use (233). This light is highly effulgent and brings every thing clearly into view. It is effulgent both inside and outside. It dissipates darkness from all sides. Do thou accept it (234). O great lord, these edibles are numerous in kind and delicious. I dedicate them unto thee reverentially. Do thou feast on them (235). O god, I dedicate unto thee, for thy drinking, pure water, scented with camphor and other articles, that gives gratification unto all. I bow unto thee (236).

Thereupon dedicating unto him betels together with camphor *Khadira*,† *Elachi*‡ (cardamom) and cloves and

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river; and he is found bewailing the loss of his dearly beloved wife. In such a juncture Hari puts in appearance; to his queries Narada gives no reply but intent on grief he weeps as loudly as ever. He is fully entranced in the meshes of Maya. Bhagavan deprives him of the charm; when lo! Narada is again restored to Jnana. He has now seen Maya.

* Tanmatras are subtle or elementary particles or atoms perceptible to beings of a superior order but unapprehended by the grosser senses of mankind. These are the productions of consciousness of ego. They are five in number—namely, hearing, touch, sight, smell, taste.

Five elements are produced from the five elementary particles, namely (1) ether or the vehecle of sound; it has the property of audibleness; (2) air, sensible to hearing and touch; (3) fire; sensible to hearing, and touch; (4) fire, sensible to hearing, touch and sight; (5) water, sensible to hearing, touch, sight and taste; (6) earth, sensible to hearing touch, sight, taste and smell.

† A tree, the resin of which is used in medicine, *Khayar*, Terra japonica or catechu, (Mimosa catechu),

‡ Cardamons, the seed of the Elethiria cardamomum or Alpinia

water for rinsing mouth again he should bow unto him (237). When all the articles with vessels are dedicated he should mention their names as well as those of the vessels together or separately (238). Then offering three handfuls of flowers unto the deity thus adored he should sprinkle the house together with the covering and then recite the following mantram with folded hands (239).

"O house, thou art the object of adoration unto all. Thou dost yield fame and piety granting habitation unto the deity; be thou like the mount Sumeru (240). Thou art Kailāsha,* Vaikuntha† and the abode of Brahmā; whilst thou art the habitation of the deities, thou art adorable unto the celestials (241). Thou art holding the image of his, in the cavity of whose belly the entire universe, mobile and immobile, is stationed, because he has assumed a māyic form‡ (242). What shall I speak thee more, thou art like a mother unto the celestials and art identical with all sacred shrines. Do thou fulfil my desire and establish me in the path of peace, I bow unto thee" (243).

Having thus welcomed the temple adorned with discus, &c., the worshipper should adore it thrice. Afterwards for attaining his cherished end he should dedicate it to the deity (244). [The mantra is:—]

"O great goddess, though thou art the habitation of the universe, still do I dedicate this temple unto thee for

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cardamomum : it applies to both the large and small cardamom, but most commonly to the former.

* The Region of Siva and his consort.

† The region of Vishnu and his consort.

‡ This refers to the universal form (Virat) of the God. Through his Maya or illusory desire he comes within a particular image which his votary wishes to worship. Passages, like this which abound in the scriptural works of the Hindus, clearly show that they always] worship The Universal Spirit—The Supreme Soul. The various idols are the personifications of His powers, affording convenient forms of worship unto the worshippers.

thy habitation. Do thou accept this mercifully and reside here" (245).

Having in this wise dedicated the house to the deity, and distributed presents he should install the idol on the altar accompanied with the blare of conch and sound of bugle (246).

Thereupon touching the feet of the idol he should recite the principal mantram. Then reciting "Sthang, Sthing, sit quiet, I dedicate this house for thy habitation" he should install the deity there and again pray unto the temple (247).

"O temple, do thou give me complete satisfaction regarding the residence of the deity. Thyself being dedicated by me all the worlds will be freed off troubles (248). Do thou make all my ancestors up to the seventy-second generation, and all my successors up to that, and me with all the members of my family live in the celestial region (249). May I, by thy favour, attain those fruits which one reaps by performing all the sacrifices and making pilgrimage to all sacred shrines (250). May my family live as long as this mountain and the earth will exist and the sun and moon will rise in the sky" (251).

Having thus offered the prayer a wise man should again adore the deity and dedicate mirrors, flags and other articles (252). Afterward he should make presents of the carriers of the various deities. While installing the image of Siva one should place there a figure of bull and offer the following prayer with folded hands (253).

"O bull, thou art huge-bodied, hast sharp horns and art destroyer of enemies. Because thou dost carry on thy back Mahādeva, the god of gods, thou art adorable unto all the celestials (254). All the sacred shrines exist in thy hoops, the external Vedas are in thy down, and the Nigamas, Agamas, Tantras and other sacred works exist on thy teeth (255). O great one, because I have made a present of thee,

may the lord of Pārvati, pleased, assign unto me the residence in Kailāsha. Do thou protect me always" (256).

O great goddess, in this wise a worshipper should present the Mahádevi (Durgá) with a lion and Vishnu with Garuda and should pray unto them. Hear, I will describe it (257).

"O lion, thou didst display great prowess in the war between the Suras (gods) and Asuras (demons). By thy power the gods came off victorious. Thou art the aggrandiser* of the Daityas and greatly terrific (258). Thou art always a favourite unto the goddess Durgá, Brahmā, Vishnu and Siva. Reverentially do I dedicate thee unto the goddess. Do thou destroy my enemies, I bow unto thee (259). O Garuda, thou art the foremost of birds and art a delight unto the lord of Shree (Lakshmi). Thy eyes are strong as thunder, thy nails are sharpened and thy wings are golden. O king of birds, I bow unto thee (260). O thou who dost humiliate the pride of thy enemies, O king of birds, as thou

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* This alludes to the great war between the gods and Asuras. The mythological origin of this war is as follows :—

Vishnu, the lord of creation, wished to make his favourites, namely the gods immortal and powerful. He asked them accordingly to churn the ocean so that ambrosia or immortality-giving elixir might be produced. The Asuras also offered their services which the celestials accepted. When after churning this wonderful liquid appeared there arose a great disagreement between both the parties who wanted to possess it for themselves. Vishnu however came to the rescue of the gods and appeared there as a highly beautiful damsel. She began to distribute the liquid and gave it away entirely to the gods. The Asuras were exasperated and there took place a great war. Vishnu took the side of the gods and Shiva that of the Asuras. In this war when the gods were about to be defeated Durga came to the battle-field in the shape of a beautiful damsel standing on a lion.

This war between the gods and demons has also a spiritual significance. This refers to the struggle between the good and evil that is going on in this mysteriously ordered universe. The gods represent good and Asuras evil. The final triumph of gods signifies that good reigns supreme over evil.

dost stand before Vishnu with folded hands so do thou place me there in the same plight (261). One acquires *Siddhi** if thyself and the lord of Ramā† are propitiated."

One should offer *Dakshiná*‡ as prescribed for the various articles unto the different deities (262). After the termination of the religious rite he should consign the fruits of action unto the deity (263). Then circumambulating the temple along with his courtiers, friends and relations, accompanied with dancing, singing and music he should bow unto the deity and feed the Brahmanas afterwards (264).

The prescription, that has been described for installing the image of a deity should be followed while consecrating a recreation-ground, a bridge or a causeway or while planting trees (265). On these occasions the eternal Lord Vishnu should especially be worshipped. Besides this Pujá, Homa and other religious rites should be performed as on the occasion of celebrating the Pratisthā ceremony of a house (266). One should not dedicate a house or a temple to a deity whese image has not been installed. Worship

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* Siddhis are supernatural powers or perfections which a man acquires or is capable of acquiring by going through a course of spiritual discipline. These are eight in number, namely—

(1) *Animan* or the supernatural power of becoming as small as an atom.
(2) *Mahiman*, the magical power of increasing sise of the body at will;
(3) *Laghiman* supernatural faculty of assuming extreme lightness at will.
(4) *Gariman*, power of making one's self heavy at will;
(5) *Prapti*, the power of obtaining everything;
(6) *Prakamya*, irresistible will.
(7) *Ishita*, supremacy.
(8) *Vashitya* subjugation or subduing by magical powers.

† An epithet of Lakshmi, consort of Vishnu.

‡ Money gifts distributed generally amongst Brahmins on the occasion of a religious rite or social ceremony.

and articles should be offered to a deity whose image has been installed and adored (267).

I will now describe the prescription regarding the establishment of the image of the Prime Kālikā. If her image is installed according to due rites she grants wished-for fruits (268). On the day on which the ceremony of Pratisthā should be performed, the worshipper should bathe in the morning, duly perform the Sankalpa rite with a pure heart and his face directed towards the north and then worship the Vāstu deity (269). Thereupon adoring particularly the planets and ten Regents of the quarters, the worshipper, after the termination of the rites for the departed manes, should go to the image with the Brahmanas (270). Having invoked the deity either in the consecrated temple or in any other charming place the foremost of worshippers should adore him and then bathe him (271). He should first sprinkle it (idol) with ashes, then with the dust of ant-hills, afterwards with the earth raised by the tusks of a boar and then with the dust taken from the ground at the gate of a prostitute's house and then with articles found in a well (272). Then he should sprinkle it with five astringent substances, five flowers and three leaves and afterwards besmear it with oil (273). The decoction of five plants namely Vātyās, Vadari, Jamvu, Vakul and Shālmali is called Pancha Kashāya or astringent substances (274). Kavari, Jāti, Champaka, lotus and Pātali, are known as the five flowers (275). The leaves of Vadurā, Tulsi and Bel are known as the three sorts of leaves (276). All these articles should be mixed with water, but the five other ingredients known as *Panchamrita* or nectarine substances and oil should not be mixed with water (277). Then having recited Pranava, Vyarhriti, Gayatri and the principal mantram he should say "I mix all these articles with water, salutation" (278). Thereupon the learned worshipper, according to the prescription laid down before, should bathe the idol with milk and seven other

liquid contents of the eight sacred jars and tepid water (279). Then with the powder of black barley, sessamum seeds and Shaly rice he should rub the image of the goddess Shivā, and make it dry (280). Then sprinkling the idol with the sacred water contained in the eight jars and rubbing its limbs with a beautiful cloth he should bring it to the place of worship (281). In case of his inability the worshipper should sprinkle the idol reverentially with pure water contained in twenty-five jars (282). After the completion of each bath he should adore the great goddess with articles according to his might (283). Thereafter installing the idol on a well-polished seat and offering it Pādya and Argya he should, with folded hands, make the following prayer (284).

"O Idol, thou hast been constructed by Vishwakarma.* Thou art the abode of the deity,† salutation unto thee. Thou dost grant desired-for objects unto thy votaries, salutation unto thee (285). In thee I do worship the Prime and the great goddess Kalikā, the greatest of the great. If there is any deformity in this limb on account of the mistake of the artizan do thou make it up (286)."

Thereupon controlling his speech, and putting his hands on the head of the idol he should recite mentally the principal mantram one hundred and eight times and afterwards should touch its limbs (287). He should make *Shadanga* and *Matrika Nyása* on its limbs. He should add six long vowels while reading the mantrams (288). Afterwards reciting Pranava, Māya and Ramā mantrams he should recite the letters of eight *Vargas* added with *Vindu*, and then reciting the word *Namas* he should perform *Varna Nayása* on the limbs of the deity (289). A wise man should assign

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* Divine Architect. All the mythological figures and buildings are said to have been constructed by him.

† This again clearly proves that the Hindus consider the idol as the abode or habitation of the particular deity they worship. They thus do not adore the idol, but the spirit indwelling it.

vowels to the mouth of a deity, *Kavarga,* to his throat, *Phavarga,* to his belly, *Thavarga* to his right arm, *Tavarga,* to his left arm, *Pavarga* to his right thigh, *Yavarga* to his left thigh and *Shavarga* to his head (290—291).

After the assignment of *Varnas*, or letters that of *Tattwas* or principles should be performed (292). He should assign earth to the two feet of the deity, water to his generative organ, fire to his navel, air to his lotus heart, ether to his mouth, form to the three eyes, smell to the nose, sound to the ears, taste, touch to the tongue, mind to the space intervening two eye-brows, knowledge, intelligence and auspiciousness to the lotus of a thousand petals situated on his forehead and vitality and nature to his mouth. Afterwards the foremost of worshippers should assign the principles of greatness and egoism to all parts of the body (292—296). While performing this Nyāsa he should recite Pranava and Māya and Ramā mantrams, Then using the word Tattwa in the dative form he should, last of all, recite the word Namas (297). Thereupon reciting the principal mantram in Mātrika letters added with Vindu and aftewards the word Namas he should perform Nyāsa on the limbs assigned to Mātrika (298).

[Thereupon he should offer the following prayer to the goddess.]

"O goddess, though thy energy is identical with all sacrifices and thy body is identical with all creatures still I do construct this image of thine and install it here" (299).

Thereupon according to the prescription of worship he should perform ,Dhyāna (meditation), Avāhana (invocation) and Prānapratisthā (installation of life) ceremonies and then worship the great goddess (300). All the mantrams that are recited while setting up an idol or consecrating a temple should be applied here. Only a different mantra and gender should be used at the place of worship (301).

Thereupon duly purifying fire and offering oblations

thereto in honor of the deities adored, he should adore the goddess after invoking her and then perform the Jātakarma ceremony (consequent upon the birth of a child) (302).

Jātakarma, Nāmakarana, Nishkramana, Annāshana, Chudākarana and Upanayana these six Samskāras have already been described by Siva (303).

After reciting Pranava, Vyarhriti, Gayatri and the Mula mantram, one should address the person with his name and saying "you should perform the Jātakarma ceremony (304)." Then reciting the words "Sampādayami Swāhā (I perform it Swāhā)" a person, well-versed in rituals, should offer five oblations to each purified fire (305).

Thereupon reciting the principal mantram and the name given he should offer a hundred oblations in honor of the goddess. When this offering of oblations will terminate, he should pour the last on the goddess' head (306). Then terminating the ceremony with the performance of Prāyaschitta the learned worshipper should feed the Brahmanas, the poor and orphans (307). If one is unable to perform all these rites he should bathe the goddess with seven jarfuls of water, adore her to the best of his might and recite the name (308).

O dear, I have described unto thee, the secret of the Pratisthā ceremony of the Prime goddess. Divested of ignorance, persons, conversant with rituals, should follow this prescription with the recitation of mantram while installing the images of Durgā and other goddesses, of Siva and other gods, and the moving Phallic form of Siva (309—310).

CHAPTER XIV.

THE AUSPICIOUS GODDESS said:—O Lord, while describing the method of the worship of the Adyā Kālikā, thou hast described various sorts of Sadhanā. I have been pleased highly with thy sentiments (1). Thou hast described the Pratisthā ceremony of the moving Phallic emblem of Siva, but thou hast not described the fruits appertaining to the installation of the immoveable one. O lord of the universe, do thou describe it now in full. Whom else can I address on this great topic? (2—3). Who else is there more omniscient and kind than thou? Besides thou art easily pleased, the lord of the poor and the enhancer of my delight (4).

SADASIVA said:—O goddess, what shall I speak unto thee about the great virtues accruing from the installation of the Phallic emblem of Siva. By setting it up one, purged off great iniquity, attains most exalted station (5). By installing Shiva Linga forsooth does a man acquire fruits ten-millions of times more than what he reaps by giving away earth filled with gold, by celebrating ten thousand horse sacrifices, by excavating tanks in a country suffering from water-famine and by gratifying the poor and persons stricken with distress (6—7). O Kalikā, Brahmā, Vishnu, Indra, and all the celestials appear there where Mahādeva resides in his Phallic emblem (8). One and a half koti of sacred shrines and all other sacred places, discovered and undiscovered, are stationed near Siva (9). The land on all sides, one hundred cubits in length, of the Phallic emblem of Siva, is known as *Siva-Kshetra* (field of Siva) (10). It is a highly sacred place and superior to one and a half koti of shrines. Here the entire hosts of celestials and pilgrimages is stationed (11). He, who filled with reverence for Siva, lives for a moment even in *Siva-Kshetra*, purged off sins, repairs

after death to the region of Siva (12). Whatever sin is committed here or whatever piety is acquired it becomes ten millions of times more by the influence of Siva (13). O dear, a man may perpetrate crimes anywhere and every where he becomes freed from the sin if he comes before Siva. But if he commits a sin in the presence of Siva it becomes as hard as a paste of thunder (14). Purascharana, recitation of name, charities, obsequial rites for the departed manes or oblations of water, whatever rite is performed in *Siva-Kshetra* it yields endless fruits (15).

By making *japa* for once only before Siva a man reaps fruits equivalent to those which he acquires by *Purascharana* ceremonies during the solar or lunar ecclipse (16). By offering *pinda* (funeral cake) for once only in the *Siva-Kshetra* one reaps fruits equal to what he acquires by offering ten millions of *pindas* at Gaya,* Gangā† or Prayāga‡ (17). Even if a great sinner performs for once only a Srāddha in the *Siva Kshetra* he comes by a most exalted station (18). The fourteen worlds are stationed there where Maheshwara, the lord of the universe, resides with the goddes Durgā in his Linga form (19). I have given a short account of the greatness of Mahādeva when resident on

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* It is a sacred pilgrimage of the Hindus where thousands of pilgrim resort evey day for performing the funeral rites of their departed manes. Here in a temple is the foot-print of Vishnu. Pilgrims offer pindas at this sacred foot print. The belief with the Hindus is that the souls of the deceased persons hover over their worldly surroundings so long their Sraddha is not performed in Gaya.

† The river Ganges is also held in great reverence by the Hindus. A Hindu is supposed to acquire great virtue by offering funeral cakes to the river Ganges on behalf of their departed manes.

‡ Prayaga or the modern Allahabad, the seat of the N. W. P. Government is also a very sacred place. It is situate at the confluence of the two sacred rivers namely the Ganges and Yamuna. The Hindus also perform Sraddha at this sacred confluence.

earth. He is the prime Linga. Words cannot sufficiently describe the greatness of the lord of the universe (20).

O thou of firm vows, when thy image is set up at a great *Pithasthanâ*4 it is desecrated when it is touched by a person whom it is sinful to touch. But the Linga form of of Mahādeva is never polluted (21). O goddess Kalikā, as there is no fear of contamination in the Chakra worship so there is no pollution consequent upon touch in the sacred shrine of Shiva (22). What shall I tell thee more. Verily do I speak that I myself cannot suficiently describe the greatness of Siva Linga (29). Whether the Linga is attached to Vedikā1 or not a worshipper should adore it with reverence for acquiring his wished-for objects (24). The foremost of worshippers, who performs the *Adhivasa*2 ceremony of a deity on the eve of the *Pratisthâ* day, reaps fruits equally to what is acquired by the performance of Ayuta-horse-sacrifice (25). Earth, scent, stone, paddy, Durvā-grass, flower, fruit, curd, clarified butter, benediction, conch, collyrium, urine of a cow, white mustard, gold, silver, copper, lamp and mirror—these twenty sorts of articles should be procured for the *Adhivâsa* ceremony (26—29). Taking up one from amongst these articles he should first recite the mantram *Mâya* and Gayatri and then say "with this article I do consecrate the deity" (28). Having recited the aforesaid mantram he should touch earth and other articles on

4 When at Daksha's Yajna Sati, the consort of Siva, gave up her life on hearing of the villification of her holy husband, Mahadeva took up her dead body on his head and began to dance in mad fury. Vishnu saw that the whole world would be destroyed if Mahadeva continued in his mad dance. So with his discus he cut off Sati's body and it fell on earth in pieces. The places where her limbs dropped are called *Pithasthanas*. At all these places are the various images of the goddess Kali and thousands of Hindus resort there for worship.

1 Altar.

2 Consecration of an image specially before the commencement of a scrificial rite.

the forehead of the deity. Then with a best vessel he should perform the consecration rite thrice (29). Having thus according to sacred prescription performed the *Adhivâsa* ceremony of the deity he should bathe him with milk and other ingredients according to the rules laid down for the consecration of the house (30). Then rubbing its limbs with a piece of cloth he should place the phallic emblem on the seat and worship all the deities headed by Ganesha according to the prescription of Puja (31). Having performed the Nyāsa (assignment) of fingers with Pranava and Prāṇāyama (suppression of vital breath) he should meditate on Sadasiva. He is of a quiescent soul and is effulgent like ten millions of moon. He is clad in a tiger skin and has a snake around his shoulders as a sacrificial thread. His body is besmeared with ashes and adorned with snakes. He has five mouths, twany coloured, yellow, brown, white and red. He has three eyes and wears matted locks. He holds the Ganges on his head and has ten arms. The moon is stationed on his head. He holds a skull, fire, noose, trident and axe in his left hand, mace, thunder-bolt, goad and arrows, in his right hand. All the celestials and great saints are chanting his glories (32—36). His rolling eyes are beaming forth great felicity and the colour of his body is white like snow, Kunda flower or the moon. He is seated on a bull (37). The Siddhas and Apasaras are always hymning his glories. He is dear unto his votaries and they meditate on him (38).

Having thus meditated on Maheswara and worshipped him with mental ingredients he should invoke his spirit in the phallic emblem and adore it according to his might (39). I have described before the mantras about giving away seat and other articles and I will now describe the principal mantram of the high-souled Maheshwara (40). *Hram, Om, Hum* is the mantram of Siva (41). Thereupon having covered Siva's body with garlands of fragrant flowers and clothes he should place him on a celestial bed and then

should purify the altar (42). There according to the sacred prescription he should adore the goddess. Having first recited the mantram Māyā, he should perform the Nyāsa of fingers and then Prāṇāyāma (43). [Thereupon he should thus meditate on the goddess]. "The effulgence of her body is like a thousand rising suns. Her eyes are bright like the fire, the sun or the moon. Her smiling lotus-like countenance is bedecked with golden Kundalas set with pearls, Discus, boons and protection shine in her lotus-like hands. Her breasts are rising and pointed. She is the destroyer of fear and clad in a yellow raiment. I meditate on the goddess Bhagavati (44)" Having thus meditated on the great goddess he should adore her according to his might and afterwards the ten Regents of quarters and the bull (45).

Hear, I will describe the mantram with which Bhagavatī, identical with the universe, should be adored (46). The mantram is :—*Hrim*, *Shrim*, *Hum*, *Swaha*, (47). Thereupon having placed the image of the goddess as before he should offer edibles mixed with sugar and curd in honor of all the deities (48). Having placed this *vali* in the north-east corner he should purify it with Varuna mantram. Afterwards adoring it with fragrant flowers he should dedicate it with the following mantram (49).

"May all the celestials, Siddhas, Gandharvas, Uragas, Rākshasas, Pishachas, Matris, Yakshas, Bhutas, Pitris, Rishis and all other deities partake of this food with controlled minds and may they all live encircling the great god and goddess" (50—51).

Thereupon he should recite, as much as he can, the mantram of the great goddess, then with most excellent music, vocal and instrumental, he should bring the auspicious ceremony to a close (52).

Having thus finished the *Adhivasa* ceremony, he should the next day, after performing the daily rites and making *Sankalpa*, adore the five gods (53). Thereupon having finish-

ed the adoration of Matrikās, the rites of Vasudharā and Vriddhi Srādha, he should reverentially worship the gate-keers of Mahadeva headed by Nandi (54). Nandi, Mahāvala, Kishavadana and Gananāyaka are the gate-keepers of Siva, and they are all armed (55). Thereupon bringing the image of the goddess in the shape of an altar and the phallic emblem of Siva he should place them on a most excellent seat (56). Afterwards reciting the mantram "*Hrim, Om, Hroum*, I adore Tryamvaka" he should bathe Mahadeva, with eight jarfuls of water and adore him reverentially with sixteen ingredients (57). Thereupon having placed the altar with the mantram, *Hrim, Skrim, Hum, Swaha*, he should place the phallic emblem on it and adore it. Then with folded hands the worshipper should offer the following prayer (58).

"O Lord Shambhu, thou art adorable unto all the deities, O thou the holder of Trident, O Mahādeva, thou art the master of all, I bow unto thee. O Lord, O thou, who dost favour thy votaries, do thou come to my temple, do thou come here with the great goddess. I salute thee again and again (59—60)."

O thou, who dost distribute all blessings, O Mahā Māyā, beloved of Hara, be thou propitiated with Maheshwara, I bow unto thee (61). O goddess, who giveth boons, do thou come to this house. O Maheshwara who grants boons, do thou give me every form of wealth (62). O goddess of gods, do thou get up with all the members of thy family. Ye are fond of thy votaries. Do ye obtain satisfaction by living in this house" (63).

Having thus offered prayers unto Siva and his consort and made auspicious rejoicings he should circumambulate the house thrice and then enter it [with the idols] (64). Thereupon reciting the principal mantram he should place three-fourths of the phallic emblem into a hole made of bricks or cut into a stone (65).

"As long as the sun, moon, earth and ocean will exist so long do thou live here unmoved, O Mahādeva, salutation unto thee" (66). Having fixed firmly with this mantram the image of Sadasiva and recited the principal mantram he should place the altar with its front towards the north (67).

Thereupon he should recite the following mantram :— "O mother of the universe, O thou who dost carry on the work of creation, preservation and destruction, do thou live here unmoved so long as the sun and moon live" (68).

Having with this mantram fixed firmly the altar he should, touching the phallic emblem, speak out the following (69).

"I do invoke the twice-eyed Maheswara at whose throne tigers, ghosts, Pishachas, Gandharvas, Siddhas, Charanas, Yakshas, Nāgas, Vetālas, Patriarchs, Maharishis, Matris, Ganapatis, the rangers of the earth and sky, Brahmā, Vishnu and Vrihaspati sit. O lord, do thou sit at the Yantra constructed by Brahma (70—72). Thou dost do good unto all."

Thereupon according to the rituals of the Pratisthā ceremony he should bathe Siva (73). Having performed Dhyāna O dear, as before he should adore him with mental ingredients. Thereupon placing special Arghya and worshipping Ganadevatas he should meditate on (Shiva) and put flowers on the phallic emblem (74). Then reciting the mantrams "*Am, Hrim, Krom, Yam, Ram, Lam, Vam, Sham, Sham, Sam, Houm, Hamsa,*" he should instill life in the phallic emblem. Then pasting the body of Siva with Agura, sandal and Kāshmira, he should adore him with sixteen ingredients according to the prescription mentioned before. Thereupon performing Jātakarma and other rites according to the rules mentioned before he should duly adore the great god and goddess and then worship the eight forms of Siva (75—77). He should worship the eight forms of Siva saying "Salutation unto Sharvā in the form of earth, unto Bhava in the form of water, unto Rudra in the form of fire, unto Ugra in the form of air, unto Bhima in the form of ether, unto

Paçupati in the form of sacrificer, unto Mahadeva in the form of the moon, unto Ishāna in the form of the sun (78—79)." Beginning with *Om* and ending with the word Namas and invoking life into every image he should adore the eight images of Siva from the Eastern quarter to North-west corner (80). Afterwards having worshipped the Regents of the quarters Indra and others and the eight Matrikas Brahmi and others, he should dedicate a bull, an awning and a temple unto Siva (81). Then with folded hands the worshipper should reverentially pray :—(82).

"O ocean of mercy, O lord, I do install thee in this house ; O lord, O cause of causes, O Shambhu, be thou propitiated (83). As long as the earth with oceans, the sun and the moon will exist, do thou live in this house. O great god, salutation unto thee (84). O Dhurjata,* if any creature accidently meets with death, may not the sin thereof touch me" (85).

Thereupon circumambulating the temple and bowing unto it, he should repair to his own residence. Returning the next morning he should bathe Siva (86). He should first bathe him with five pure nectarine substances and then with a hundred jarfuls of sweet scented water (87). Afterwards adoring him reverentially according to his might he should make the following prayer (88).

"O Lord of Umā, if my adoration is divorced from regular order in any way or from rites or form reverence may this defect be made up by favour (89). As long as the moon, the sun, the earth and the ocean will exist, may my illustrious deeds remain unparalleled on earth so long (90). I bow again and again unto Maheshwara who is three-eyed, terrific, the holder of trident and boons and whom Brahmā, Vishnu, Indra, Surya and other celestials worship" (91).

Thereupon offering Dakshinas unto Koulas and Brahmanas

* An epithet of Siva.

he should feed them and then gratify the poor with food drink and raiments (92). He should every day, according to his power, worship the lord of Pārvati, but should not stir the fixed phallic emblem of Siva (93). O great goddess, I have described unto thee in brief the prescription of installing the fixed phallic emblem of Siva collected from all the Agamas (94).

THE AUSPICIOUS GODDESS said:—O lord, tell me what a votary should do if by any accident he fails to worship the god one day (95). Tell me also for what defect an idol should not be worshipped and for what it should be renounced (96).

THE AUSPICIOUS SADASIVA said:—If the worship is stopped for a day it should be offered twice the next day, if for two days it should be offered four times and if for three days it should be offered twice as much (97). If for any reason it is stopped for six months he should bathe the idol with eight jarfuls of water (98). If it is stopped for a longer period the foremost of worshippers should purify it according to the rules laid down before and then adore it (99). If an idol is broken into pieces, disfigured, touched by a leper or drops down at a polluted place, a wise man should not worship it (100). He should consign into water an idol that has been scratched, broken or disfigured. He should purify one that has been polluted and adore it again (101). Mahāpitha,* and the phallic emblem without beginning are freed from contamination. A worshipper should always worship there his own deity for attaining felicity (102). O Mahā Māya, I have described in full what you have asked me for the behoof of mankind who live by Karma† (103).

* An emblem of the Goddess Durgá.

† The word Karma has diverse significance in the theology of the Hindus. In Vedic literature it means sacrifices; in later theological works it means rites and ceremonials; in Gita it means one's own duty. The doctrine of Karma plays an important in the philosophy of the

The bodied beings cannot live a moment without Karma (action)—even if they are reluctant they are overpowered and drawn by the air of Karma (104). By their Karma, they enjoy happiness or suffer misery; creatures are born

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Hindus :—The following exposition of this very important doctrine, we doubt not, will prove a very profitable reading too our readers :—

Whatever difference of opininion may prevail between the six schools of Philosophy which India had once produced, and whose writings are, even to the present day, studied with great reverence, there is hardly any discrepancy, so far as the utility of works and their results are concerned. The Esoteric Doctrine has percolated in the course of time from its reservoir, and made its way in the subsoil of society, in this particular point, and the humblest peasant, perfectly innocent of letters, has from hearsay imbibed a fragment of this great truth, and framed his conduct accordingly. The practical result is that the average man is more faithful to "Do as you would be done by," not from motives of self-interest so much, as for what is to happen hereafter. To say that we reap what we sow here, does not represent the whole truth,—the doctrine of *Karma* has a wider signification, and its result is inevitable; it knows of no exceptions,—all are equally influenced by it, and a theosophist as certainly pays his tribute, as any ordinary individual.

But what is *Karma*? It means the collective aggregate of works a person performs in his journey through life; the good and bad are included; his thoughts come under this category too; and they are motives, and as such are potential, influence him to do this or that, and subjecting him accordingly. With such a wide range, it is natural to expect them severally grouped, divided and subdivided into classes, or so to speak genera and species.

It is said, there are three varieties of works (a) accumulated (b) fructescent and (c) current, or as they are called in Sanskrit *Sanchita*, *Prarabdha* and *Kriyamana*. 'Accumulated works are those which have been done in a previous objective existence, but which have not yet borne fruit; the result of the present life is due to 'Fructescent,' and thus they have begun to bear fruit; while the 'current' denote the actions which we are performing in our present existence; they will bear fruit hereafter and determine the future life. From the standpoint of a *Vedantin* the 'fructescent' can only be exhausted by enjoying their fruits; no amount of knowledge of self can suffice to stem the tide of its

and die under the influence of Karma (105). I have therefore described various sorts of Karma accompanied with spiritual exercises which foster the religious feelings of the weak-minded and subdue wicked tendencies (106). There

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fruits. Not so with regard to the first and the last. They are all destroyed by knowledge of Self and his identity with Brahma; so that at death when the 'fructescent' have been completely exhausted an individual is said to be delivered. It will be interesting to see how the seed-germs of life can be destroyed by knowledge, and the explanations given by an *Advaita Vadin*. He says, Ignorance (which be it rememberd is identical with Matter or Prakriti of Kapila) is the cause of this objective world and all it contains. It abounds in darkness or insentiency, while knowledge for its being deprived from the *Satwavic* quality is naturally luminous, and is therefore light; light and darkness are opposed to each other, they cannot co-exist, hence the first dispels the latter, so that when the material is wanting for a body to grow, it must cease to be. Thus then knowledge destroys ignorance and emancipates an individual in life, only waiting for its actual consummation, till he parts wlth his body. The paramount importance of Self-knowledge is clearly established in this way; but it may be asked, since an individaul and Brahma are non-dual, the felicity which naturally belongs to the latter ought with equal propriety belong to the former, and as Brahma is free so is his Self; hence where is the necessity for knowledge? The reply is: Ignorance has two powers 'envelopment' and 'super-imposition;' or want of apprehension and misapprehension. They lead us stray and create illusions of bondage on Self in the same way as a snake is created in a rope, or as a cloud is said to intercept the light of the sun. That is to say, from the envelopement of ignorance we are deluded into the belief that the Atma is an agent and instrument, a doer or enjoyer subject to re-birth; that the phenomenal world is real; that material well-being is the true and ulterior aim of humanity, and so forth; knowledge has the power to break asunder this envelopment of ignorance in the same way as an object covered by a jar is discovered or cognised by removing or breaking it with a stick. Hence the necessity of knowledge rests on strong grounds. Moreover we find it of daily occurrence, when we have mislaid a thing and find it not, but recover it by by being pointed out by a second person; the need of things already got, for instance—when a person forgets about a piece of gold in his hand, and searches for it,

are two sorts of action, good and bad; by engaging in bad actions people suffer terrible miseries (107). Even they, O goddess, who undertake good works with a desire for reaping fruits, are fettered by Karma and they go through

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here and there, if another person were to point it out to him he regains it as if it had not been in his possession already; in the same way though Jiva and Brahma are one and equal, yet from the envelopment of ignorance he is debarred from the acquisition of Brahma whose essence is joy, and knowledge by breaking it asunder helps him to regain that which he had already lost.

Now this view of *Karma* is open to no objections. The apparent inequality in the lot of individuals is satisfactorily accountable on the basis of what has already been said; for, the present life being a scene of fruitescent works a person has to reap what he has sown in a prior life. If that were not so, we would have seen the lot of humanity to be everywhere alike. In other words if actions are destroyed and leave no fruits (*Kritsanas*) or if that other consideration of accident and a result of what has not been done (*akrita prapti*) were to hold good, there will be an immense sacrifice of justice and the good, indifferent and bad will have for their share the same equality of happiness, and not what rules at present.

But there are cases when *Karma* can have very little influence. For instance after knowledge has once arisen, when the seed germs of a future re-birth are all destroyed, the theosophist is no more touched by merit and de-merit, he is absolved from the collective totality of works good and bad, unsoiled by sin, and quite unaffected by what he has done or left undone. (*Brihadaranyako-panishad* 4, 4, 23). There are very many passages in the other *Upanishads* to the same purpose virtually amounting to what is called *Yathestacharana*. This means liberty of action. But opinions are divided, for Suresvaracharya, the reputed disciple of Sankara, preaches the opposite doctrine of restraint. He says, if a theosophist were to act as he likes, what is the difference between him and a dog that lives on unclean food? Adverse criticisms are too prone to pick holes and charge the Vedanta, based as it is upon the Upanishad doctrine, with immorality,—for, if knowledge of Brahma were to destroy or burn the fruits of actions, and the enlightened man is freed from metampsychosis, there is no more legitimate restraint upon his liberty of action, and acting under his free will, he may betake to lechery and lasciviousness, or something equally bad

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repeated births and re-births in this world (108). As long as the Karma of a person, good or bad, is not furnished, so long even for a hundred births he does not attain liberation (109). As a beast is bound with a gold or iron chain so a man is fettered with good or bad Karma (110). As long as a man does not acquire true knowledge so long he does not attain emancipation even if he undertakes hundreds of good works and undergoes great hardships (111). Learned men of pure character acquire the knowledge of the science of Brahma by discussions over topics relating to real nature of the human soul and the material world as being identical with the Supreme Spirit pervading the universe, and disinterested (Nishkāma) works (112). If man can understand properly that everything in this universe from Brahma to a grass is the creation of Māyā (illusive energy) and only Brahma is real he can attain felicity* (113). Renouncing name and forms he who understands the true essence of Brahma is not fettered by the bonds of Karma (114). By Japa, Homa, or a hundred fastings a man does not acquire emancipation but he does so when he realizes "I am

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without having anything to suffer for his bad *Karma*. But the fact is otherwise,—for we find Nrisinhasarasvati, the commentator, thus arguing it :—" Some one many say, it will follow from this the Theosophist may act as he choses. That he can act as he pleases cannot be denied in the presence of texts of revelation, traditionary texts and arguments such as the following: 'Not by matricide, not by particide.' 'He that does not identify not-self with self, whose inner faculty is unsullied—he, though he slay these people neither slays them, nor is slain.' 'He that knows the truth is sullied neither by good actions nor by evil actions......answer to all this we reply, True, as these texts are only eulogistic of the theosophist, it is not intended that he should thus act."

* This doctrine of the Mayavadin Vedantists which we have explained fully in a previous note. According to them every thing in world is a figment of illusion and only Brahma is real.

Brahmā"* (115). If a man acquires the firm conviction of [the great spiritual truth] that the Atman (soul) is the witness, lord, all-perfect, truth, without second and the greatest of the Great" he attains to liberation (116).

The attribution of names and forms is like a childish sport. He, who renouncing this childish sport devotes himself to Brahma, is forsooth entitled to liberation (117). If an idol formed in imagination, leads to the liberation of mankind, then men too may become kings by acquiring kingdoms in dreams (118). In vain do they undergo hardships, who worship idols made of earth, stone, metal or wood considering them as the God, for without true knowledge one cannot attain liberation (119). A man may reduce his body by abstaining from food or his belly may be overstocked with food he cannot without the knowledge Brahma acquire freedom from miseries (120). If a man, by merely living upon air, leaves, grains or water, attains emancipation, then serpents, beasts, birds and acquatic animals too may acquire liberation (121). The knowledge that Brahma alone is true is the best expedient; meditation is the middling and the chanting of glories and the recitation of names is the worst. And the

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* This is the cardinal doctrine of the school of Sankara. This transcendental Vedic phrase is thus explained by the writer of Panchadasi. We quote from Dr. Dhole's English version:—

The phrase *Aham Brahmasmi* "I am Brahma" cited in *Brihad Aranyaka* of Yayurveda is thus explained:—That infinite intelligence, the Supreme Self, resting in the body, composed of the five elements, by the inherent force of Maya, but discovered as a witness by passivity, self-control and other means for attaining self-knowledge is the signification of I (*aham*).

Brahma refers to the self-existent, all-pervading Supreme Self. And 'am' establishes the non-difference of the two intelligences expressed by 'I' and 'Brahma.' If, therefore, the identity of the individual and universal Intelligence be established, then the use of 'I am Brahma' by one liberated in life necessarily implies no contradiction but an established truth.

worship of idols is the worst of the worst (122). The unification of the individual soul and the universal soul is yoga, and the unification of the worshipper and Isvara is *Pujá* (adoration); but when a man acquires the knowledge that the external world is identical with Brahma he need not care for Yoga or Pujā (123). He, in whose mind exists the best form of knowledge, *i.e.*, that of Brahma does not stand in need of yoga, yajna, asceticism, the practice of religious regulations and vows (124). He who has seen omnipresent, all-knowledge and all-felicity Brahma who is without a second, has by nature been unified with Brahma. He need not offer Puja or practise meditation and concentration (175). When one acquires the knowledge that Brahma is identical with all he need not care for sin, virtue, heaven, re-birth, the object of meditation and the person who meditates (126). Where is the bondage for him who believes that this soul is liberated and unattached to worldly objects? Why do the ignorant seek for emancipation (127)? This universe has been created by Māyā (illusive energy) [of Para Brahma]. Even the celestials cannot unravel the mystery. He lives there as if attached although He is not [in reality] attached (128). As ether envelopes all objects both externally and internally, so the Eternal Atman, the witness of all, is manifest everywhere (129). Atman has no birth, boyhood, youth, and old age. It is intelligent and devoid of changes (130). A creature goes through birth, youth and old age, but the Atman has no such conditions. Those, whose intellect has been overpowered by Māyā, do not perceive it (131). As the sun appears as many when reflected on water contained in various vessels, so the soul under the influence of Māyā appears as many in various bodies (132). As the moon appears to be moving on account of the motion of the water [on which it is reflected] so the ignorant behold diversity in soul on account of their fickle understanding (133). As when a jar is broken ether

remains unchanged as before so the soul remains unchanged
at the destruction of the body (134). O goddess, the know-
ledge of Atman (self) is the only expedient to the attainment
of emancipation. By knowing it a man is really liberated
(135). By performing religious rites, procreating progeny
and spending money a man does not acquire liberation. He
is liberated by acquiring the true knowledge of Atman (self)
(136). The soul is the object of love. There is nothing
dearer than it. O Sivā, those, who seek after the knowledge
of self, are esteemed in the next world (137). By the in-
fluence of Māyā, knowledge, the object of knowledge and
the knower appear as three distinct entities. But by analiz-
ing carefully the three only Atman remains (138). He, who
has conceived that the intelligent Atman (soul) is knowledge,
the object of knowledge and the knower is the true *Atmavid*
(one who has acquired the knowledge, of soul). I have des-
cribed unto thee the secret Jnāna (knowledge) the very
instrumental of emancipation. It is highly precious unto
four classes of *Avadhutas** (140).

THE AUSPICIOUS GODDESS said:—You have described
two Ashramas, that of a householder and that of a mendi-
cant. Wonder, I now hear of the four classes of the Avadhuta
order (141). O lord, speak out truly the characteristic
marks of the four classes of Avadhutas; hearing of it I
wish to learn something about them (142).

THE AUSPICIOUS SADASIVA said:—O dear, the Brahmanas
and the Kshatriyas, who worship Brahma, are regarded as
yatis (ascetics) although they live as house-holders (143).
O thou adored of the Kulas, those who have been purified

* An ascetic who has renounced all worldly attachments and con-
nections.

अक्षरत्वात् वरेण्यत्वात् धूतसंसारबन्धनात् ।
तत्त्वमस्यर्थसिद्धत्वादवधुतोऽभिधीयते ॥

by Purnābhiseka, are Saiva Avadhutas. They are worshipful unto all (144). Following the practices of their own order Brahma and Saiva Avadhutas perform religious rites according to the prescription laid down by me (145). O fair one, I have already described the practices and religious rites of Brahma Avadhutas and Koulas (146). The Saiva and Brāhma Avadhutas bathe, make the evening and morning prayers, eat, drink, make charities and maintain their wives according to the rules laid down in Agama (147). These Brahma and Saiva Avadhutas are divided into two classes, *viz.*, those who have been perfected and those who have not been. The former is called Paramahansa and the latter Paribhrat (148). If after proper initiation such an Avadhuta shows weakness in the acquirement of Jnāna (knowledge) he should live in a human habitation and purify his soul (149). Bearing the mark of his own caste he should conduct himself like an ordinary Tantrik worshipper. Engaged in search after knowledge he should acquire the best divine knowledge (150). Disassociated from the worldly objects he should always recite *Om Tat sat* and undertake works becoming his own position (151). Performing works perfectly unattached like unto a drop of water on a lotus petal and judging within ownself about *Tattwa Jnâna* he should try to save his own soul (153). May he be a householder or an ascetic, he, who performs works with the mantram *Om Tat sat*, attains wished-for fruits (154). Japa, Homa, Pratistha, Samskāra and the entire host of religious rites, if performed with the recitation of the mantram *Om Tat sat* are forsooth consummated (155). What is the use of various mantras and Sādhanas (means of worship? With the Brahma mantra *Om Tat sat* people should perform all religious rites (156). This mantram can be recited very easily and yields complete fruition. Superfluity is not to be seen in it. O Amvikā, save this great mantram there is no other expedient for mankind (157). If a man writes this

mantram in any part of his house or on any portion of his body, his house becomes a highly sacred shrine and his body holy (158). O mistress of gods, I tell thee truly that this mantram is the essence of Nigamas, Agamas, and Tantras (159). This great mantram has come out of knee-joints, head and crown of Brahmā, Vishnu, and Maheshwara and therefore it is the foremost of all mantrams (160). If the four sorts of rice or any other object is purified with this mantram there is no necessity of purifying them with any other mantram (161). He who beholds everywhere the ever-existent Brahma, he who recites this best of mantrams, he whose conduct and heart are pure, that person, ranging at will, is the foremost of Koulas on this earth (162). By reciting this mantram one becomes a Siddha. By meditating on its import one attains emancipation. He, who understanding the meaning of this mantram recites it, becomes like Brahma although he is a man (163). This mantram consisting of three words is the cause of all causes. By conceiving and practising it one can even conquer death (164). O great goddess, by reciting two words or even one of this mantram one becomes a Siddha (165). Those, who have been initiated into the order of Shaiva Avadhutas, are not required to perform Kāmya rites as well as those for the celestials, Rishis and Pitris (166). Amongst the four classes of Avadhutas the most accomplished is named Hansa. The other three classes are given to the practice of yoga, and and enjoyment. But they are all liberated and like unto Siva (167). A Hansa should not associate with women or accept metals. Not subservient to rules and restrictions he should move about enjoying the fruits of his pristine actions (168). This fourth Hansa, whose soul has become one with Brahman, should cast off the marks of his own caste and renounce the duties of a house-holder. And shorn of determination and energy he should move about on earth (169). Devoid of grief and stupefaction he should always

take delight in his own self. He should be enduring, fearless and undisturbed and have no fixed habitation (170). He should not give food or drink to any one. He is not to practise meditation or concentration. He should be disassociated from the world, devoid of the notion of distinction, behave like an ascetic Hansa and be self-controlled (171). O goddess, the four classes of Kula Yogins, whose charateristics I have described unto thee, are all pious and like unto myself (172). If a man sees them, touches them, or pleases them with conversation he reaps the fruit of visiting the entire host of shrines (173). O dear, all the shrines and sacred pilgrimages of earth are stationed in the persons of Kula Sanyasins (174). Those who worship the Kula saints with Kula articles become really blessed, fortunate and purified. And they partake of the fruits of all sacrifices (175). With their touch an impure thing becomes pure, what is unworthy of being touched becomes worthy of it, and what cannot be eaten, can be taken 176). With their touch a hunter, a sinful person, a wily man, a Pulinda, a Yavana and a wicked man becomes pure. Renouncing them whom else should you worship? (177). Those who with five essential Tantrik ingredients, and other articles reverentially adore the Kula Yogins and Koulas are worshipped on this earth (178). O thou having a lotus-like countenance, there is no other religion higher than Kouladharma. Under its shelter even a most hateful and cursed man becomes pure and attains to the dignity of a Koula (179). As the feet of all creatures disappear in those of an elephant so all religions are immersed in Kula religion (180). O dear, how purest are the Koulas the very images of sacred shrines! They consider the Mlechhas, Chandalas and sinful persons as their own selves and purify them (181). As when the water of a well falls into the Ganges it becomes purified by being mixed with it, so people of all castes, who follow Koula religion, become Koulas (182). As no distinc-

tion is seen in waters, when they fall into the ocean so a man, who is sunk in the ocean of Kula religion, is not regarded with distinction (183). All the castes, from the Brahman to a most degraded one, of this earth, are entitled to follow the Tantrik religion (184). Those, who being taken into the fold of Kula worshippers, deviate from this path, lose all their virtue and come by a most degraded state (185). If a Koula deceives persons who wish to follow Koula religion, he is constrained to live in the hell called Rourava (186). The Koula, who disregards a Chandala, or Yavana, a degraded person and a woman and does not initiate them into his religion, is the curse of his cult and comes by a most degraded state (187). By initiating one into Koula religion a man reaps a koti time more fruits than what is acquired by accumulating piety with the performance of a hundred Abhiseka ceremony or a hundred Purascharana (188). Of all the castes and followers of various religions extant on earth he, who is a Koula, is freed off sins and attains to the most exalted station (189). The Koulas who follow the religion of Siva are like the sacred shrines and Siva himself. Therefore with love, reverence and affection they should worship one another (190). What shall I speak more, I tell thee truly that Koula religion is like unto a bridge for crossing the world; save this there is no other means for salvation (191). Under the shelter of Koula religion all doubts are removed, all sins are washed and all actions are dissipated (192). Those who are truthful and devoted to Brahman invite mercifully all and purify them by initiating them into Kula rites. They are the foremost of Koulikas (193).

O goddess, I have described unto thee the first half of the Mahanirvantantram, that describes all forms of religion and purifies the world (194). He, who will daily hear it or make others hear it, will be purged off all sins and attain to emancipation in the long run (195). This king

of Tantras is the quintessence of all Agamas and Tantras and the best of all. By knowing it one becomes the master of all sacred scriptures (196). He who has understood the Mahanirvantantram need not visit sacred shrines, perform Yajnas or practise Japas. He has been liberated from the noose of actions (197). O Kālikā, he who has understood it, is the master of all scriptures and religions, learned, saintly and acquainted with the knowledge of Brahma (198). He, who has mastered this Tantram and (therefore) learnt all, need not read the Vedas, Puranas, Smritis, Sanhitas and various other Tantras (199). In reply to thy queries I have explained in this great Tantram all the most secret forms of worship and the knowledge of Brahma (200). O thou of good vows, as thou art the energy of Brahma and most beloved unto me, so is this Tantram (201). As the Himalaya is amongst the mountains, the moon amongst the stars and the sun amongst the luminous bodies so is this Tantram the foremost of its class (202). This Tantram is identical with all religions and the secondless expedient for acquiring the knowledge of Brahma. He who will read or make others recite it will acquire the knowledge of Brahma (203). O queen of gods, no one in his family will be brutish in whose house this king of Tantras will find room (204). He, who is blinded with ignorance, stupid and fettered with actions, will be released from it by reading this Mahānirvana Tantram (205). O great goddess, by reading, hearing, adoring and worshipping this great Tantram one attains to emancipation (206). One by one I have described all the Tantras unto thee; and all the religions have been described there. But there is no other Tantram superior to this one (207). In the second half of this Tantram occurs an account of the earth, nether region and astral bodies. He who has learnt it is forsooth omniscient (208). He who has mastered this Tantram with the other half is cognisant of the three times and of the

three worlds (209). There are various Tantras and other scriptural works but none is equal to one sixteenth of it (210). What shall I speak unto thee about the glory of Mahanirvana Tantram; (I may tell thee)—that by knowing it one acquires *Brahma* Nirvana (211).

THE END.

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